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L I F E

O F

SIR JAMES STONHOUSE.

*The Profits of this little work, if any, will be given to some
Medical Charity.*

OXFORD: PRINTED BY I. SHRIMPTON.

LIFE

OF THE REV.

SIR JAMES STONHOUSE, BART., M.D.,

WITH EXTRACTS FROM

HIS TRACTS AND CORRESPONDENCE.

OXFORD,

JOHN HENRY PARKER :

LONDON, RIVINGTONS; CHURCHILL.

MDCCCXLIV.



LORD JESUS, unto whom but Thee shall the records of these Thy servants be offered ? for as each did, according to the light that was in him, love Thee truly, and serve Thee faithfully, here on earth, so may we humbly trust that all now live and reign with Thee in glory. And therefore do Thou vouchsafe to accept this offering at our hands, together with our unfeigned thanks that Thou hast seen fit to allow us to take part in this good work : and grant also it may not suffer loss through our lack of wisdom and ability ; that we may have a single eye to Thine honour and glory, and not to our own reputation or advantage ; and that the undertaking may not be wholly without fruit, but may tend in some degree to the advancement of Thy kingdom upon earth. Amen.

PROSPECTUS.

1. It is proposed (with God's assistance,) to publish in a series the lives of those Physicians who have been most eminent for their piety, in whatever age and country they may have lived.

2. The profits (if any,) arising from these publications will be given eventually to some Medical Charity.

3. In this undertaking the Editor will be happy to receive literary assistance from such of his friends as may take an interest in the work.

4. As the whole of the present expense and risk falls upon the Editor alone, he will gladly accept any donations or subscriptions in aid of the design from persons who may feel an interest in it.

5. The lives will of course vary much in length, some forming each a volume of itself, and others constituting a distinct class consisting of much shorter notices. The volumes will not be published in any particular order, but they will be strictly uniform in size, type, &c.

PROSPECTUS.

6. The number of volumes to be published annually must depend on the amount of money received either from the sale of the works, or from the donations of friends.

7. The Editor will be answerable for the general accuracy and fidelity of the narratives, for the tone and spirit of the whole work, and for the selection of the lives to be published; and accordingly he will be deeply pained if any man of piety and good sense shall consider either that he has inserted in his list any name but those of Physicians really fearing God and loving CHRIST, or that he has published any life written in a low or unchristian spirit: but, as it is proposed to comprehend Physicians of all ages and countries, and not merely those who have been members of the Church of England, (still less those who have belonged to this or that particular party in it,) it is manifest that neither the Editor nor the Writers are to be considered responsible for the particular theological opinions which any of these individuals may have held.

All Saints' Day, 1844.

PREFACE.

THE present little book forms the first of a series of Christian Medical Biographies, which it is proposed to publish, and of which some account is given in the accompanying Prospeetus.

The particular reasons which induced the Editor to begin with the life of Sir James Stonhouse, would not interest the Reader, but *one* may be mentioned, viz., that, as the importance of this life will probably not be considered so great as that of some of the others, it was thought that the imperfections generally attendant upon a first attempt would be also of less consequence.

With respect to the Life itself, it has been the Writer's aim to exhibit the character and opinions of Sir James Stonhouse exactly as they were, and not to represent him in any respect wiser or better than he really was. And as he does not seek to identify himself with Sir J. S., he has

therefore been content to let him express his own opinions in his own words,—a plan which he hopes to adopt, as far as possible, in each succeeding instance.

Almost all the Letters are taken from Stedman's collection ^a, but much has been omitted; some parts being only of temporary interest, and others quite undeserving of publication:—and if the selection were to be made afresh, probably still greater omissions might be made with advantage. The few letters that have been found elsewhere have been inserted entire, to make the collection more complete.

a.

All Saints' Day, 1844.

^a “Letters from the Rev. Mr. Job Orton: and the Rev. Sir James Stonhouse, Bart., M.D., to the Rev. Thomas Stedman,” &c. 2 vols. small 8vo. 2nd edition, Shrewsbury, 1805.

LIFE OF SIR JAMES STONHOUSE.

JAMES STONHOUSE was the elder son of Richard and Carolina Stonhouse^a, of Tubney, a small village near Abingdon, in Berkshire. His family was originally of the county of Kent, where it flourished for several generations, and from whence it removed in the sixteenth century to Radley, near Abingdon, Berks. In 1628 William Stonhouse was created a Baronet; and Sir John (the seventh who bore that title,) was Comptroller of the Household in the reign of Queen Anne, one of the Lords of the Privy Council, and Member of Parliament for the County of Berkshire. James was the great-grandson of Sir George Stonhouse, third Baronet of the family, and himself succeeded to the title late in life, on the death of his cousin, the Rev. Sir James Stonhouse, D.C.L.,

^a See Burke's *Peerage and Baronetage*, and Stonhouse's *Letters*, p. 258 &c. This Letter (the 36th) contains a short sketch of his early life, which has furnished most of the materials for the following Memoir, and which may be considered as the authority for the statements in the text whenever no other work is referred to. The writer's own words have generally been used.

the tenth Baronet^b. He was born July 9. O.S. (20, N.S.) 1716. His father (as he tells us himself,) was a country squire, who kept a pack of hounds, and was a violent Jacobite; he died when his son James was about ten years old, 1726; his mother lived many years longer. He had no sisters, and one brother, named Richard, a captain in the army, who was engaged in several battles, and distinguished himself by his bravery, and who died of the influenza at the age of fifty^c, 1775.

He was sent as a commoner^d to Winchester under the Rev. Dr. Burton, and afterwards in 1732 to St. John's College, Oxford^e, under the Rev. Dr. Holmes, where it is said by a writer in the *Gentleman's Magazine*^f, that his superior talents soon displayed themselves. Having in consequence of an early determination^g chosen Physic as his profession, he began to reside in London, probably in 1736. He had his medical education under Dr. Nicholls^h, a

^b The accompanying pedigree (drawn up partly from Burke's *Baronetage*, Stonhouse's *Letters*, and the *Gentleman's Magazine*, and partly from private information,) contains the names of all his relations that are mentioned in the following Memoir and Letters; though it cannot be entirely depended on.

^c Stonhouse's *Letters*, pp. 75, 259. Stonhouse says *forty*, but as this would make him to be born in 1735, nine years after his father's death, it seems tolerably certain that *fifty* is meant, and that he was born in 1725, one year before his father's death.

^d As his name does not appear in the list of Scholars.

^e College Register. ^f vol. lxx. p. 1075. ^g *Gent. Mag.* *ibid.*

^h Frank Nicholls was born in 1699, and educated first at Westminster and afterwards at Exeter College, Oxford, 1714; took the degree of M.A. in 1721, that of M.B. in 1724, and that of M.D.

son-in-law of Dr. Mead, and one of the most celebrated anatomists of his day, in whose house in London he resided for two years. Here he carried on his anatomical studies with great advantages and success, but with no less injury to his religious and moral character, as Dr. Nicholls was a professed deist, and took great pains to instil his pernicious principles into the minds of his pupils. "Under him" (as Dr. Stonhouse expressed himself in after life,) "under him I commenced infidel;" and such he continued to be for seven years. He attended at St. Thomas's Hospital for two years (probably from 1738 to 1740,) under Sir Edward Wilmotⁱ, Dr. Hall^j, and Dr. Letherland^k.

in 1729. He filled for some time the office of Reader of Anatomy at Oxford, (probably in place of the Regius Professor of Medicine,) and acquired great reputation by his Lectures. He was admitted a member of the London College of Physicians in 1732; where he read the Gulstonian Lectures in 1734 and 1736, and delivered the Harveian Oration in 1739. He married Elizabeth, youngest daughter of Dr. Mead in 1743; was appointed Chirurgical Lecturer to the College of Physicians in 1748; and Physician to King George II. in 1753, of whose death (occasioned by the very remarkable circumstance of a rupture of the right ventricle of the heart,) he published an account in the *Philosophical Transactions*, vol. 52. p. 265. He wrote several other medical works, is said to have been the inventor of corroded anatomical preparations, and died in 1778. (*Catal. of Oxf. Grad.*; *Gent. Mag.* vol. lv. p. 13.)

ⁱ Edward Wilmot was born in 1693; educated at Cambridge; (where he is perhaps the George Edward Wilmot, of St. John's College, who became M.A. in 1718, and M.D. in 1725;) was appointed Physician to St. Thomas's Hospital in 1729; resigned in 1740; delivered the Harveian Oration at the College of Physicians in 1736; married Sarah, eldest daughter of Dr. Mead; appointed Physician to Queen Caroline, and Frederick Prince of Wales, and in 1742 to King George II.; also Physician-general to the Forces in 1746; created a Baronet in 1759; Physician to King George III.

In 1739, July 7, he took his degree of M.A.¹ In 1740 he went abroad for two years, to see the practice at Lyons, Montpelier, Marseilles, and Paris, at which last city he says that there were at that time about four thousand patients in the grand hospital, or Hôtel-Dieu^m. On his return to

in 1760; and died in 1786. (*Catal. of Cambr. Grad.*; Minute Book of St. Thomas's Hosp.; Nichols, *Liter. Anecd.* vol. ii. p. 86; *Gent. Mag.* vols. xii, xvi, xxix, and xxx.)

^j Abraham Hall, of Trinity College, Cambridge, M.B. in 1725; M.D. in 1728; appointed Physician to St. Thomas's Hospital in 1733; resigned in 1749. He was also Physician to the Charter-House. (*Catal. of Cambr. Grad.*; Minute Book of St. Thom. Hosp.; Nichols, *Liter. Anecd.* vol. vii. p. 166.)

^k Joseph Letherland took his degree of M.D. at Cambridge, per Literas Regias, in 1736; appointed Physician to St. Thomas's Hospital in 1736; resigned in 1759; chosen Censor of the London College of Physicians in 1742; afterwards appointed Physician to the Queen; and died in 1764. He was a learned man; wrote some pamphlets in the controversy respecting the condition and rank of the ancient Physicians, occasioned by Middleton's *Dissert. de Statu Medicor. ap. Veteres Romanos*, 1726; bought Castell's oriental books and MSS.; and collected a library which was sold by auction after his death in 1765. Warburton in a letter mentions him and Dr. Heberden as being "the two best Physicians in Europe in his opinion." (*Catal. of Cambr. Grad.*; *Gent. Mag.* vol. xii. p. 545: xxxiv. 198; Minute Book of St. Thom. Hosp.; Nichols, *Liter. Anecd.* vol. i. pp. 267, 268, 506: iii. 74, 617.)

¹ *Catal. of Oxf. Grad.*

^m The Hôtel-Dieu at Paris is generally supposed to have been founded by St. Landry, Bishop of Paris, in the seventh century. The number of patients contained in it has varied considerably: in ancient times the number was eight or nine hundred; in 1651, seventeen or eighteen hundred; in 1663, two thousand five hundred; in 1740, '41, '42, '50, '51, and '52, there were frequently from three thousand to three thousand nine hundred and six; about 1765, three thousand; in 1786, four thousand. The greatest number appears to have been four thousand eight hundred. In 1828 the number of beds had been reduced to one thousand; and at the present time (1844) it amounts to only about nine hundred. In one single ward (the "Salle Saint Charles,") there used to be four hundred and thirteen patients; and three, four, five, and even six grown persons (or seven or eight children,) were often placed in the same bed. (See Tenon,

England in 1742, he settled for one year at Coventry, in Warwickshire, at the age of six and twenty. Here he married, May 20ⁿ, Anne, elder daughter of John Neale, Esq. of Allesley, near Coventry, and Member of Parliament for that borough, who was then in the twentieth year of her age^o, and had been a maid of honour to Caroline, Queen Consort of George the Second^p. He had by her four children: 1. his eldest son, who was born 1743, went to India, and died there in 1772^q; 2. Thomas, who was born in 1744^r, who also went to India^s, succeeded his father as twelfth Baronet, and died in 1810^t; 3. Sarah, born in 1746^r, who married George Vansittart, Esq. of Bisham Abbey, near Maidenhead, Berks, and Member of Parliament for that county, and who died in 1819^u; and 4. Luey, who was born in 1747^r, married — Palk, Esq., went to India, and died there in 1773^x.

He took his degree of M.B., June 1, 1742^y, and in April, 1743, he removed from Coventry to Northampton, an event which had a most im-

Mém. sur les Hôpitaux de Paris, 4to. 1788. pp. 109, 135, 136, 176, 177, &c.; *Bulletin de la Société des Etablissemens Charitables*, 1831. tome i. p. 153; *Gaz. des Hopitaux*, Aug. 3. 1844.)

ⁿ *Gent. Mag.* vol. xii. p. 274. ^o *Stonhouse's Letters*, p. 152.

^p *Burke's Baronetage*. ^q *Orton's Letters*, p. 56.

^r Register of All Saints Parish at Northampton.

^s *Gent. Mag.* vol. lxxv. p. 1058.

^t *Burke's Baronetage*. ^u *Gent. Mag.* vol. lxxxix. 1. p. 489.

^x *Stonhouse's Letters*, p. 61. ^y *Catal. of Oxf. Grad.*

portant and beneficial influence on the whole of his future life. Here he practised physie for upwards of twenty years, and from his skill and judgment he soon attained to a high degree of celebrity^z.

There were living at this time at Northampton a considerable number of the religious community that may be called the Old Dissenters of England; the deseendants of those who adhered to the elergy that left the established Church when the Aet of Uniformity, passed in 1662, prescribed the terms of ministerial conformity. These persons formed a numerous and powerful party during the whole of that reign, and at length succeeded, though after much suffering, in enforeing their right to have their meeting-houses protected by law, and themselves allowed to assemble under the same protection which was extended to ministers and people who were willing to conform under that Aet. This right, however, was not recognised till after the Revolution. The Aet of Parliament which gave it is called the "Act of Toleration," and was one of

^z *Gent. Mag.* vol. lxy. p. 1075. In a letter written March 15, 1747, the Countess of Huntingdon says:—"I have consented to apply to one of the faculty, and I have desired that it may be Dr. Stonhouse of your town, who is the only person to be sent for to me whenever I should be so ill as to be thought in immediate danger; and, till then, his advice taken upon my case." (*Doddridge's Correspondence and Diary*, vol. iv. p. 530.)

the first legislative measures of the new government, being passed in 1689. The effect of it was, that the non-conforming or dissenting body became cast into societies, each with its own place of religious worship; each having also its own pastor, who was either a Minister who had been silenced by the act of 1662, or one who had been trained under those Ministers and ordained by them^a.

At the time when Dr. Stonhouse removed to Northampton, the Minister of this congregation was the pious and learned Dr. Doddridge, who had been settled there for about thirteen years, and who was also at the head of the Dissenting Academy established in that town. Doddridge soon became acquainted with Dr. Stonhouse, and was much pleased with his address and manners, as appears from one of his letters, written March 19, 1743, after Dr. Stonhouse had visited Northampton, and shortly before he settled there:—
“A very agreeable neighbour is lately come hither, Dr. Stonhouse, from Coventry, brother to Sir John Stonhouse. He is a very accomplished man; and, being possessed of a plentiful fortune, and also liking the situation of the place, has determined to fix here, and wait an opportunity of doing something as a Physician when either of

^a *Penny Cyclopædia*, art. *Doddridge*.

those already settled in the town may drop, for till then he has but very little expectation^b.”

Doddridge no doubt soon discovered that Dr. Stonhouse did not even profess to be a believer in Christianity; but, instead of avoiding his society on that account, (as any religious man would have been quite justified in doing,) he probably found in him the seeds of so many valuable and noble qualities that he was induced to cultivate his acquaintance, and (as will shortly be seen,) with the happiest results^c.

He began his benevolent and professional labours at Northampton by setting on foot a subscription for founding a Hospital^d in that town, in which undertaking he was much assisted by Doddridge^e, who preached a sermon^f on the occasion. and which at last, after much opposition^g, he suc-

^b Doddridge's *Corresp. and Diary*, vol. iv. p. 221.

^c *Ibid.* p. 331. note. See Appendix, note A.

^d The original County Infirmary at Northampton contained forty beds, and was situated near the centre of the town. In 1773 it was enlarged so as to take in sixty In-patients, and in 1784 the number of beds was increased to seventy. In 1793, the former house having been disposed of, the present building, standing in a delightful situation on the margin of the town, was opened for one hundred In-patients from all counties, with the name and title of the “Northampton General Infirmary;” and at the present time (1844) the number of beds is one hundred and fifteen. (MS. Communication from George Harday, Esq., M.R.C.S., of Northampton.)

^e See Doddridge's *Corresp. and Diary*, vol. iv. pp. 297, 303, 307. In one place he says, “Dr. Stonhouse will hardly do any thing [at the Infirmary] without me.” (p. 306.)

^f Afterwards published with the title:—*Compassion to the Sick recommended and urged*, &c. 8vo.

^g Stonhouse's *Letters*, p. 261.

ceeded in effecting. To this institution he was appointed Physieian in ordinary in Sept. 1743^b; which office he held for thirteen years; and the excellent book of Statutes and Rules, saidⁱ to have been compiled by him for its government, which, on account of its superior merits, has been admitted into other establishments of the like nature, and which with a few alterations is still in use at Northampton^j, is a standing monument of his zeal and judgment. In the following year, 1744, Dr. Akenside, the poet, came to settle at Northampton, "where" (says Johnson^k,) "Dr. Stonhouse then practised with such reputation and success, that a stranger was not likely to gain ground upon him." The following is part of a letter written by Doddridge to Dr. Stonhouse on the occasion^l:—

"Cambridge, June 20, 1744.

"Dear Doetor,

"Never was I more surprised than at the news

^b Mr. Harday, MS. Communication.

ⁱ So it is stated in the *Gentleman's Magazine* (vol. lxxv. p. 1075.), but Mr. Harday thinks it doubtful whether the original Rules were drawn up by Dr. Stonhouse, as there is no allusion in the Minute Books to his having been appointed to perform that task. Whether he drew up all the Rules, or not, it seems most probable that he would be much consulted on the occasion; and he mentions himself that the annual "Report was drawn up by him for several years together." (*Letters*, p. 135.)

Mr. Harday, MS. Communication.

^k *Life of Akenside*.

^l Doddridge's *Corresp. and Diary*, vol. iv. p. 334; Stonhouse's *Letters*, p. 262.

of Dr. Akenside's arrival at Northampton; I had not till last night the remotest hint of such a scheme, and I have now been writing him a long letter, to convince him how little he has to expect there. In it are the following words; after having expressed very sincerely my esteem for his abilities, and general propensity to have served him, had circumstances allowed, I add:—‘In proportion to this, must be my caution to do nothing to encourage an expectation from the place, which I think ungrounded, or to forfeit your esteem, which I desire yet more than your neighbourhood, by inconstancy in a friendship already contracted. The intimacy which has subsisted for several months between Dr. Stonhouse and myself, the confidence which that generous and worthy man has reposed in me in matters of the highest importance, his readiness not only to oblige me by all the offices of politeness in common life, but also to favour with his constant attendance and advice *gratis* many very worthy though indigent persons, whom I recommended to his care, beside the obligation which our town and county owes to him as the founder of our Infirmary; (for such indeed he is;) are all considerations, which unite me to him in bonds which I shall ever hold sacred.’—After this, he will hardly think of settling with us as a Physician, and I have offered him my good offices,

if desired, to search out for him in this journey some other place. But if, which is not impossible, he set out in the way of midwifery and surgery, (as did Dr. Fordyce, who took his degrees abroad, and practises with great success and honour,) the scene is changed, and let Litchfield look to himself if he will stay at Northampton as a Physician : but I shall live with him as with you during Dr. Freeman's life.

“ As to the expediency of the joining in consultation with him as a Physician, if required, I should have no scruple about it. If he be an able Physician, he is *really* qualified to advise. The comparative *monstrosity* of the expense at our Universities is perhaps only sometimes the fault of students, and a resolution to renounce all foreign Physicians, or learned persons of our own country because bred abroad, is, I think, a mere *cabal*, and the more unreasonable, as such terms are insisted upon here as no conscientious man, who considers things fully, can comply with ; at least, it is evidently excluding all Dissenters from the possibility of being Physicians, which, for the sake of Jews and Mahometans alone, I should think a most unrighteous thing. You know also how ill it would sit on a gentleman who received most of his knowledge in his peculiar profession abroad, to disclaim a brother on that account ; and, should you do it, I verily be-

lieve, my dear friend, it would put many persons, from a principle of liberty and justice, or perhaps of pride, on espousing the interest of Dr. Akenside, (who, it seems, has an engaging manner,) if he should think fit to stay at Northampton, which, were I in his ease, I should on that punctilio be more inclined to do, since it must banish him from England if universally adhered to.

“ You will, I hope, pardon the freedom of a friend, who, where he has given his judgment, can bear with your acting as contrary to it as you please. Were I in your ease, I would converse frankly with Dr. Akenside, and let him see the state of affairs at Northampton : he will, I dare say, have a just regard to your representations.

.

I am, Dear Doctor,

Your most faithful and obliged humble servant,

P. DODDRIDGE.”

Akenside tried the contest for about a year and a half^m, and is said by an anonymous writer in the *Gentleman's Magazine*ⁿ to have supported it with extraordinary violence. What we know of Akenside's character is not calculated to compel us to disbelieve the statement of the same writer, when

^m Rev. Alex. Dyce's *Life of Akenside*, p. xxxvi.

ⁿ vol. lxiii. p. 885.

he goes on to assert that "he is warranted, by manuscripts in his possession, when he says that not only a fair and open struggle of medical hostilities, but every art and every exertion, personal abuse and private insinuation, were used, to usurp Dr. Stonhouse's professional emoluments, and oust him from his established settlement." At length, having failed in his attempt to establish himself, Akenside left Northampton, and removed to Hampstead, near London, on which occasion his generous rival furnished him with the following letter of introduction to a gentleman of consequence in the neighbourhood of his new abode :—

LETTER 1.

TO ———.

" Dear Sir,

[1745.]

"The gentleman who presents you with this is Dr. Akenside, a brother Physieian, whose merit, as a man of refined sense and elegance of taste, is too well known by his writings (*The Pleasures of the Imagination*, etc.) to need any other testimonial, and, I dare say, from what you already know of them, you will naturally conclude, without any praise of mine, that such a man must be proportionably distinguished in his own peculiar profession.

"I take this opportunity of introducing him to the honour of your acquaintance; and make no

doubt you will receive him as a gentleman, whom, for his character and abilities, I much esteem, and whose near neighbourhood, in any place where there had been room for us both, I should have regarded as an addition to my happiness.

I am, etc."

Some months before this time (Jan. 14^o. 1745) Dr. Stonhouse took his degree of M.D. at Oxford.

It must not be forgotten that, during all this time, when he was so zealously promoting the temporal interests of the sick and needy, and was capable of writing so noble a letter of recommendation in favour of his unworthy rival, Dr. Stonhouse was (as he himself confesses,) "*a confirmed infidel*," doing all he could to subvert Religion, not only by openly avowing his own unbelief, but even by writing a keen pamphlet against Christianity, which reached a third edition, and was then burned by himself. This wretched little work is probably no longer in existence, nor would the fact of his having written it have been ever known, but for his own penitent confession in after life, to which he adds, "for writing^p and spreading of which, I humbly hope, as I have deeply repented of it, God has forgiven me; though I never can forgive myself."

^p *Catal. of Oxf. Grad.*

^v *Letters*, p. 265.

The exact date of his conversion to Christianity is not known, but the blessed instrument employed by God for effecting this great work was Dr. Doddridge; his acquaintance with whom had soon ripened into a strict intimacy and friendship, which was maintained by constant personal intercourse, and the holy bond of union between them, till Doddridge's death in 1751, and which made Dr. Stonhouse ever after that event mention him in terms of affectionate esteem^q. Doddridge's three sermons *On the Evidences of the Gospel*^r, and his *Rise and Progress of Religion in the Soul*, (which was first published soon after Dr. Stonhouse settled at Northampton, in 1745,) were of great use in removing his prejudices, and forming him to the love and practice of Religion. "Dr. Doddridge," says he, "was the means made use of for my conversion from infidelity from beginning to end;" and accordingly there were found several passages in Doddridge's private Diary testifying his thankfulness to God on this account. In a letter to a

^q "Among the many valuable friends Dr. Doddridge possessed, it would be difficult to name one who ranked higher in his estimation than Dr. Stonhouse: there was indeed a *sacred bond of union* between them which could not fail of awakening mutual feelings of the deepest interest." (Doddridge's *Corresp. and Diary*, vol. iv. p. 334, note.)

^r *Ten Sermons on the Power and Grace of Christ, and the Evidences of His Glorious Gospel*, 8vo. 1736. The three last, *On the Evidences*, &c. were in some later editions printed so as to be had separate from the former. (Orton's *Life of Doddridge*, p. 138.)

friend^s, written in March, 1747, speaking of this event, he expresses himself in the following manner :—

“ One of the most signal instances in which God has ever honoured me, was in the conversion of a Physician of this town, who was once a most abandoned rake, and an audacious deist. God made me the means first of bringing him to a conviction of the truth of Christianity; then of correcting his morals, and bringing him to attend the public worship of God at church; and at length of enlightening his mind with that true and saving knowledge of CHRIST, to which, I bless God, he has now attained. He has written many most truly Christian letters to his old companions; and has already, as he informs me in a letter which I received from him but last post, (for he is now in London,) been the means of converting an intimate friend, who was once as great a deist as himself; so that he is become a true lover of JESUS CHRIST. His is, indeed, an amazing change. Good Mr. Hervey has been honoured as a fellow-labourer with me in this work; and he sometimes comes to the Meeting, and at other times is a constant attendant at Church. My book on the *Rise and Progress of Religion* has been, I hope, honoured of God, as one great means

* *Corresp. and Diary*, vol. iv. p. 527; *Stonhouse's Letters*, p. 266.

of producing this blessed change. He has read it again and again, and marked with a line drawn under them some hundreds of passages which occur in that treatise."

It is curious to observe, that, in this Letter, which was first published with Dr. Stonhouse's Correspondence, the Editor, besides a few verbal alterations, has softened the expression "*a most abandoned rake*" into "*free in his manner of living*," and has entirely omitted the passage which states that he used sometimes to attend the Meeting, and sometimes the Church. Probably, however, most of Dr. Stonhouse's admirers will consider these alterations as unnecessary as they are unwarrantable. With respect to the first point, when we think of our LORD's words, "joy shall be in Heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance¹," knowing at the same time what Dr. Stonhouse became in after life; we need not be anxious to conceal the fact (even if historical truth would suffer us to do so,) that the infidel principles imbibed from his Tutor produced in him their usual and natural result, and that, when deprived of the heavenly strength supplied by Religion, he was unable to resist the temptations to which a young Medical Student in London is too often exposed.

¹ St. Luke xv. 7.

And secondly, with respect to his sometimes going to the Meeting while he continued to be a member of the Established Church, when we remember the blessings he derived from Doddridge's writings, sermons, and acquaintance, and that (humanly speaking,) but for him he would never have arrived at the knowledge of the Truth; instead of condemning him for sometimes attending Doddridge's preaching, we may rather be thankful to God for preventing his altogether leaving the Church in which he had been brought up, and in which he was one day to be himself a spiritual labourer. Let not any one, however, misunderstand what is here said, as though it were intended to recommend or excuse this practice generally, nor let him think that Dr. Stonhouse's example may be quoted in defence of it: it is only meant to remind the Reader that the same action, which to one individual in one set of circumstances would be unlawful, may to another person differently circumstanced be perfectly natural and allowable, and that the example of Dr. Stonhouse cannot fairly be quoted as a precedent except by a person in the same peculiar circumstances. This same remark will frequently recur to the mind in reading the following Letters and extracts from his works, in which there are several passages which we might almost be inclined to condemn as latitudinarian, if

we did not bear in mind the events of his early life, and also the state of the English Church during the century in which he lived.

Dr. Stonhouse tells us that his conversion to Christianity, and the various circumstances attending it, were such that he was persuaded to write the history of his life, which he kept by him for some years, altering and adding as his recollection enabled him. He read it occasionally to some of his intimate friends, and meant it to have been printed soon after his death ; thinking it might be the means of doing some good, and intending it also as a public acknowledgment of his offences against God, and his hope of pardon through the mediation of his Saviour. This design he was afterwards induced by one of his friends to abandon ; and accordingly he burnt the autobiography, lest an ill use should be made of it after his decease.

The “ Mr. Hervey ” mentioned in the preceding letter from Doddridge was the well known author of the *Meditations*, and *Theron and Aspasio*, who was at this time curate to his father at Weston Favell, near Northampton, and with whom Dr. Stonhouse lived on the most intimate terms. In Hervey’s published Correspondence there are many allusions to Dr. Stonhouse, and many Letters evidently addressed to him, though the name has been sup-

pressed. It seems probable also that he is the person for whose use several long Letters, written in the years 1745, '46, on the evidences of the Gospel, and certain doctrinal difficulties connected with Christianity, were composed^u. The following are some passages either addressed to Dr. Stonhouse, or referring to him :—

“ Nov. 22. 1746^x.

. “ I heartily applaud the zeal you shew for the spiritual welfare of the Patients. The Infirmary would be an inestimable blessing, if, by the grace of God, it might be productive of a reformation in the persons whom it admits and discharges. As distressed objects will, in all probability, resort to it from all parts of the county, a change wrought in their hearts, and a renewal begun in their lives, might be a happy means of diffusing Religion far and near.—I hope the Clergy concerned in the management of the Infirmary will with delight and assiduity concur in the prosecution of so desirable an end. I can promise for *one*, so far as God shall give him ability.—I wish some proper scheme were contrived for the execution of this design, in which I might bear some little part, without giving umbrage to my brethren, or alarming their jealousy.—I have sometimes thought of offering to give

^u Hervey's *Letters &c.* vol. i. pp. 68—163.

^x *Ibid.* p. 179.

the Patients a kind of lecture or exhortation once a week, formed upon some or other of those Scriptures, which are the standing mementos of their wards^y. But, sometimes doubtful whether such a proposal would meet with acceptance, sometimes checked by the infirmities of my constitution, I have hitherto neglected to mention the affair. However, I now venture to submit it to your consideration. To this or any other more adviseable method I should very readily contribute the best of my assistance.

“ ‘Are you inclined, dear Sir, to give the poor creatures all the instruction in the Christian Religion you are capable of?’—We take you at your word; and henceforward look upon you as an associate in our great work. In a warfare of such unspeakable importance, we are glad to strengthen our force by the accession of every ally; much more of such an auxiliary, as will be regarded by the Patients with an uncommon degree of attention and pleasure. Nor can I think it any ways inconsistent with the office of a Physician, or any derogation from the dignity of his character, to feel the pulse of the Soul, to examine into the symptoms of spiritual maladies, to ask exploring questions concerning the habit of the mind, and pre-

^y Texts of Scripture, in the Northampton, Winchester, and several other Infirmaries, *used to be* written on the walls of the wards, an example which might well be followed now in all other Hospitals.

scribe according, either for the purging off the peccant humours of vice, or corroborating the relaxed powers of Grace.”

“ Oct. 31. 1747^z.

..... “ The thoughts of our little Society brings to my mind a pleasing circumstance, which I observed, when we were at our last interview. My very valuable friend Dr. S[tonhouse] told a story, in which he had occasion to refer to some profane and execrable language. Instead of defiling his lips with a repetition of the hellish jargon, he was so truly discrete, as only to mention it under the general title of ‘*horrid oaths*,’ a delicacy this, which I thought highly becoming both the Christian and the gentleman.—I have sometimes took the freedom to observe, in the most respectful manner, upon some little inadvertencies in my worthy friend’s conduct; but now it is with the highest pleasure that I congratulate him upon a most amiable piece of religious decorum, introduced into his discourse.”

“ *Weston Favell, July 29, 1749^a.*

“ Thanks to my dear friend for his welcome letter. It imparted joy to my heart; and having communicated pleasure to our family, is gone (part of it, I mean,) to make glad your children

^a Hervey’s *Letters*, vol. i. p. 194.

^a vol. i. p. 265.

and your friends at Northampton. I must confess, I never was so much disheartened at your disorder as many others were, even though the Physicians themselves had given you over; and though I have been often accosted by some of your cordial well-wishers, with such saddening addresses, 'I am sorry, Sir, to hear that Dr. S[tonhouse] is gone to Bristol, without any likelihood of returning alive.' I really believe that God has some signal work for you to do. He That has snatched the brand from the fire, and made it a polished shaft in His quiver, will not, I persuade myself, so soon cast it away, or break it to pieces. I have a strong presage that Almighty Goodness will continue you as an instrument to glorify His Son JESUS CHRIST, and to turn many to righteousness, years and years after I am gone hence, and seen no more.

"Your family is in prosperity: your olive plants thrive, and are glossy with health. I asked Sally, where her papa was, and how he did? and her pretty little lips lisped, 'Very bad, and gone to Bristol.' Think, my friend, when you remember those sweet and engaging children, think on that delightful promise in Scripture; 'Can a mother forget her suckling child? Yea, she may forget, yet will not I forget thee^b.'

^b Isaiah xlix. 15.

“I heard you condemned the other day in a large company, and indeed treated with a malignant severity, about an affair, in which, to my certain knowledge, you had acted with great generosity. I explained, to the confusion of the relator, all those circumstances, which he had so grossly misrepresented.”

“My dear Friend^c,

. “Can’t you get a little leisure to peruse part of my intended work^d? I have, for a month or six weeks, been prosecuting it in earnest. I have sent four of the *Dialogues*, transcribed by my amanuensis. Do steal a little time from the multiplicity of your medical engagements to examine them; retrench, where I am redundant; clear up, where I am obscure; polish what is uncouth.—I hope Mr. * * * will do me the same favour; and may the God of wisdom give both my friends and me a right judgment in all things.”

“My dear Friend^c,

“I have read Mr. Jortin^f. He aggravates features, misrepresents his opponents, and, in my

^c vol. ii. p. 127.

^d Probably *Theron and Aspasio*, which was first published in 1755.

^e Nichols’s *Literary History of the 18th Century*, vol. ii. p. 843.

^f Probably his *Remarks on Ecclesiastical History*. [Note by the Editor of Nichols’s *Liter. Hist.*]

opinion, mistakes the meaning, diminishes the blessing of Gospel-salvation. On such points, controversy, unless it be conducted by minds free from prejudice, (and where are these to be found?) is endless. I shall only wish for *him*, wish for myself, and for all whom it may concern, that we may always find in our breasts a will free to good ; when we are provoked to passion, a will free to exercise meekness ; when we are instigated to resentment, a will free to love our bitterest enemy ; when we are disappointed in our designs and afflicted in our persons, a will free to acquiesce with complacency and thankfulness. Such a will to all this, as we have to gratify our appetite, to obtain success in our schemes, and enjoy favour with our friends ; where this is found, there is liberty, ‘the liberty of righteousness!’ For my part, I have no hope to obtain it, but only in the manner which David prescribes, ‘O give me the comfort of Thy help, and stablish me with Thy free Spirit^g!’ My very respectful and affectionate compliments attend Dr. Cotton^h. I wish him much of that amiable and delightful Religion, ‘which is

^g Psalm li. 12.

^h Probably Nathaniel Cotton, M.D. the author of “Visions in Verse.” and other writings both in verse and prose. He kept a private lunatic asylum at St. Albans, and attended the poet Cowper during his temporary mental derangement. He died in 1788, probably at the age of eighty-one or two. (Chalmers’s *Biograph. Dict.*)

not meat and drink, but righteousness, and peace, and joy in the HOLY GHOSTⁱ.’ Beg of him, at some leisure moment, to translate for me these lines from Virgil, *Aen.* xii. 50 :—

‘ Et nos tela, pater, ferrumque haud debile dextra
Spargimus, et nostro sequitur de vulnere sanguis;’

accommodating them to the purpose for which they are quoted in the beginning of my Eighth Dialogue^j.—Ever yours, J. H.”

“ My dear Friend^k,

“ As to the matter of defending me, I think ‘*non est tanti*.’ I am ten thousand times more for your conversing like a Christian on every occasion. Take all proper opportunities of glorifying your Divine Master, and be spreading abroad the savour of His blessed name. It would bring dignity to your character, I am persuaded, and would command reverence even from gainsayers, if you was sometimes to make a frank declaration on this head, and act accordingly. Don’t scruple to bid your patients seek to God for a blessing; when they are recovered, remind them of their obligations to the Almighty Physician; they are restored to health, not for the poor purposes of

ⁱ Rom. xiv. 17.

^j viz. in his *Theron and Aspasio*.

^k Hervey’s *Letters*, vol. ii. p. 232; and Nichols’s *Liter. Hist.* *ibid.*

eating and drinking a little more, but to acquaint themselves with CHRIST JESUS, to prepare for Eternity, and make their salvation sure. This would be truly graceful; might do much good; and, should any one find fault with this practice, he must not pretend to the piety of a Christian, he has not the religion of a heathen. Such a one should remember the conduct, and consider the sentiments, of your brother Iapis:—

‘ Non hæc humanis opibus, non Arte magistra
Proveniunt, neque te, Aenea, *mea* dextera servat;
Major agit DEUS, atque opera ad majora remittit.’

(Virgil, *Aen.* xii. 427.)

‘ This is no mortal work, no cure of mine,
Nor Art’s effect, but done by hands divine;
’Tis GOD, Aeneas to the battle sends,
’Tis GOD preserves his life for greater ends.’

“ Do, my dear friend, persist, in a prudent way, to bear your testimony for a Master Who has bought you with His very life, and intends to make you partaker of His everlasting kingdom. If this does you or yours any real harm, reproach me with it when we shall both stand in the presence of the whole world, and before the tribunal of our Judge.—Ever yours, while J. HERVEY.

“ P. S. You tell me that ‘your business has lain so wide, and you have been so much hurried this

sickly time, that you have scarcely had a quarter of an hour to yourself for these last three weeks.' Oh! my dear friend, how much soever you may be hurried by the distance and the multiplicity of your avocations, don't forget to pray for that wisdom which is profitable^k (or useful,) to direct us even in the smallest matters, much more in all great and weighty affairs. You, who move in so conspicuous a sphere, so large a field of action, must have very particular occasion, very pressing necessity, for Divine direction; and therefore that important ejaculation, 'Direct me, O Lord!' should ever be uppermost in your thoughts. 'Take ye heed, watch and pray^l,' this is the kind admonition of the blessed Jesus, Who well knows the human frame, and sees how very liable we are to be drawn aside by a variety of temptations with which we are daily surrounded."

" Weston, Saturday morning^m.

" Much I loved, and much I esteemed my dear friend before; but now, methinks, I love and esteem him more, on account of his kind acceptance of my free admonitions.—Do, my dear friend, let us remember how important the hours of our present life, and the moments of social intercourse are.—Dr. W——— of Worcester, who

^k Eccl. x. 10.

^l St. Mark xiii. 33.

^m vol. ii. p. 368.

has a fine taste for painting, can, though engaged in great business, paint, and talk now and then upon paintings; Dr. C[otton] of St. Albans, who has a fine genius for poetry, though amidst a variety of employs, can write, and give his sentiments on poetry; and why should not Dr. S[tonhouse], though in an equally large sphere of action, edify his acquaintance, by his tongue and pen, with some religious hints? This, I think, is his distinguishing talent; and when he pleases, I am sure no man knows how to introduce Scripture better, or to converse in a more striking manner. Oh! that a strieture of it may run through, brighten, and dignify his temper, his business, his whole conversation!

“I wish you and Mrs. S[tonhouse], abundance of comfort in Miss Sophia. It was said of one, ‘*Nabal* is his name, and folly is with himⁿ’; so I say of your infant daughter, ‘*Sophia* is her name, and may wisdom be with her!’ even the ἡ ἀνωθεν σοφία, ‘the wisdom from above,’ which St. James so charmingly describes in chap. iii. 17^o; and not with *her* only, but with her parents, and with their truly affectionate friend, J. HERVEY.”

ⁿ 1 Sam. xxv. 25.

^o “The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.”

A Physician's professional life does not in general contain many incidents worth recording, and of Dr. Stonhouse's career at Northampton it is merely known that he enjoyed a very extensive practice^p. In the early part of his residence there he was involved in sundry disputes with his professional colleagues, as appears from the entries in the Minute Book of the Infirmary; and in a letter written by Dr. Doddridge, Aug. 30, 1746, we find the following passage:—

. “our good friend Dr. Stonhouse, whose fate in the Hospital is just come to a crisis, and will be decided on Monday. Strange scenes will then arise. Mr. Backwell has drawn up a long accusation, in which, among other things, he charges him with having rid the gentlemen of the county above three years; and in the conclusion moves that he be immediately expelled: and, as I believe a party cause will be made of it, I must say, that, monstrous as these measures are, I shall not wonder if they prove successful. I hope Providence will guard so honest, though so imprudent a man; and by this escape, if it can be accomplished, cure his rashness, or at least abate it.” And in the latter part of the letter, written the

^p “Dr. S[tonhouse], whom you enquire after, still resides at N[orthampton], is in high repute as a Physician, and I trust does not forget the One Thing needful.” (*Hervey's Letters*, vol. ii. p. 422. May 19. 1757.)

same evening, he says :—" One of my greatest immediate comforts is, that I think good Dr. Stonhouse is secure, in consequence of what Mr. Palmer and I did for him at the Committee this day, by which we have bound down the Court on Monday, unless it should fly in our faces, and that of justice, and even of shame^a." The exact particulars of this affair are not preserved in the Minute Book ; nor, if they were, would it be worth while to draw them forth from their obscurity. We may, however, conclude that Dr. Stonhouse was probably in the right, both from Doddridge's having taken his part, and also from the way in which the matter ended, which seems to have been perfectly satisfactory to him, and accordingly he continued to belong to the Infirmary as long as he resided in the town^r.

We may trust that Dr. Stonhouse's recently formed religious feelings were confirmed and strengthened by an event which took place about this time, and which must have required all the consolations afforded by Christianity to

^a Doddridge's *Corresp. and Diary*, vol. iv. pp. 511, 513.

^r There is one circumstance, however, which is perhaps worth recording, as tending to shew the low state of Medical Surgery about the middle of the last century. In the Minute Book of 1746 a dispute is mentioned between Dr. Stonhouse and one of the Surgeons, as to whether the latter had a right to prescribe internal as well as external remedies in a case of fistula, which Dr. Stonhouse denied. The dispute was referred to the decision of the House Surgeon of another Provincial Hospital, who determined in his favour.

enable him to bear the blow without sinking under it. This was the untimely death of his wife, who died of puerperal fever Dec. 1. 1747, five days after the birth of her fourth child, in the twenty-fifth year of her age. She is described in the *Gentleman's Magazine*^s as “a person of fine accomplishments, and the greatest benignity of temper; perfectly amiable in all the relations, and uniformly good in all the offices, of life;” and (which is a more valuable testimony in her favour,) she is highly praised by Hervey, who has introduced her in his *Meditations*^t, as an instance of the frailty and uncertainty of human life. She was buried in All Saints Church at Northampton, with the following Epitaph:—

“Be ye not *Slothfull*, but Followers of Them, who thro’
Faith and Patience inherit the *Promises*. (Heb. vi. 12.)

In Memory of ANNE STONHOUSE,
a sincere CHRISTIAN.

How lov’d, how valu’d once, avails Thee not;
To whom related, or by whom begot:
A heap of Dust alone remains of Thee:
’Tis all Thou art!—and all the Proud shall be^u.

She died, a few days after the Birth of her 4th Child,
Dec. 1st, 1747; in the 25th year of her age.

Life how short! *Eternity* how long!’

^s vol. xvii. p. 592.

^t vol. i. p. 31 &c. ed. 4th.

^u Pope’s *Elegy to the Memory of an Unfortunate Lady*.

As soon as Mr. Hervey heard of her death he went to stay for a few days with Dr. Stonhouse, to comfort him under his loss, and to assist him by writing to inform his friends of the sad event^y. The following are some extracts from the letters which he wrote on the occasion and which appear in his published Correspondence :—

“ *Northampton, Dec. 5. 1747* ^z.

..... “ Mrs. S[tonhouse] is dead; that amiable and excellent lady is dead! She was safely delivered of a daughter, the very day on which the Doct^r wrote to you last^y. Little did he imagine, poor man! that the death of his much-loved wife was then so near! She was as well as could be expected or wished on Sunday morning, and departed this life on Tuesday evening. In the forenoon on Sunday the Doct^r went out to visit his patients; and in the evening on his return, he perceived, to his great surprise, that Mrs. S[tonhouse] had been seized with a fever during his absence, attended with some alarming, and, as he apprehended, fatal symptoms. He desired Dr. K . . . of this town to see her, who gave some encouragement; but, as this was not satisfactory to Dr. S[tonhouse], he immediately

^y Hervey's *Letters*, vol. i. p. 247.

^z viz. Nov. 26.

^z *Ibid.* p. 195.

dispatched a messenger to another Physieian at a considerable distance, who came with all the expedition that the rigour of the season would permit; for the snow was deeper than it had ever been known perhaps in the memory of man, and the weather most terrible indeed; the cold piercingly severe, and the roads dreadfully dangerous.—The moment this sagacious praetitioner beheld her, he confirmed Dr. S[tonhouse]'s first sentiments, that the case was irrecoverable; and added, that the great change was at the very door, and would probably take place in less than twenty-four hours; which came to pass accordingly."

“ *Weston Favell, Dec. 5, 1747².*

“ My dear Friend,

“ I assure you, I am extremely concerned for the death of your most excellent wife, as indeed, indeed I think she has left few equals behind her.—‘ Take her all in all, I shall never see her like again^a.’—But, my dear friend, you must not give way to excessive sorrow;—all proper allowanees I tenderly do and ought to make, as such will be made both by God and man; but yet our sorrows must not be immoderate, or inconsistent with the will of God, and resignation to His Providence.”

² vol. ii. p. 349.

^a Shakespeare's *Hamlet*, i. 2.

The following Letter appears to refer to Hervey's inserting Mrs. Stonhouse's name in the new edition of his *Meditations* :—

“ *Weston Favell, Feb. 4, 1748^b.*

. “ I am glad you did not erase Mrs. S[tonhouse]'s name. I assure you, Doctor, I shall always esteem it a real honour to be reckoned in the number of your friends ; and shall look upon it as one of the satisfactions accruing from my book, that it tells it, in so pertinent a manner, to the world, though, with regard to your truly amiable deceased lady, I fear it will be an instance of the arrogance of my heart, and a reproach upon the impotence of my pen, or else I would say,

— ‘ Si quid mea scriptula possunt,
Nulla dies unquam memori illam eximet ævo^c. ’ ”

Having at length had his own eyes opened that he might see the wondrous things of God's Law^d, he was no longer content to be merely a Physician to the body. He knew how often sickness is sent by God to soften the stony heart, and prepare it for the reception of the heavenly seed ; and therefore, (as he says himself,) “ though he was not a

^b vol. i. p. 199.

^c Virgil, *Æn.* ix. 446.

^d Psalm cxix. 18.

Minister of the Gospel, he could now scarcely think he deserved the name of a Christian if he was not willing, when proper occasions offered, to instruct and comfort his Patients, as their circumstances and his own might permit^e." Nor did he think it enough to provide for the *bodily* comfort of the inmates of the Infirmary; but, "as charity to the soul is unquestionably the noblest of all charities, he desired especially to attend to that, heartily wishing so to join the happy purposes of a Reformatory with those of an Infirmary, as not only to restore their bodily health, but effectually to promote their spiritual welfare and eternal salvation." Accordingly, the first public fruits of his conversion to Christianity were shewn in the publication in 1748 of two religious Tracts, one of which is entitled, "Friendly Advice to a Patient; calculated more particularly for the Use of the Sick belonging to the Infirmaries, as well the Out-Patients as those within the House, though the greatest Part of it is suitable and of equal use to every Sick Person;" and the other, "Spiritual Directions for the Uninstructed; not less proper for the Use of Infirmary Patients, than for the Uninstructed in all Conditions." Of both of these (and indeed of all his Tracts,) it may be said that the matter is better than the style, which appears

^e *Friendly Advice, &c.* pp. 2, 3.

in the present day somewhat heavy and old-fashioned. Both of them were adopted by the Society for Promoting Christian Knowledge, and had a large circulation, having reached the fifteenth or sixteenth edition before his death^f: the former is still (1844) retained on the Catalogue of the Society's publications. The "Prefatory Advertisement" to the *Friendly Advice* (which is dated July 9, 1748,) seems to display all the zeal and fearlessness of a young Christian, happy in the new light that had broken in to illumine the gloom and darkness of his own soul, anxious to bring others to the same peace of mind, and defying the ridicule which this open profession of his belief might bring on him from his former ungodly companions:—

"The *Friendly Advice* in this little Treatise, will appear to the Reader somewhat foreign to the province of a Physician. Doubtless it is so. But the experience of many years in that character (particularly in the Infirmary at Northampton,) gave me too many sad instances of the want of other than medical assistances, and that too in matters of everlasting concern. To limit, therefore, to one particular province, a regard to our fellow creatures, when it is capable of being so beneficially extended,

^f *Letters*, p. 422.

would, in my opinion, debase even humanity itself, and is utterly inconsistent with the Christian temper. And though a due deference to the Public inclines me to justify this undertaking, yet every candid Reader will readily allow, that I need not make much apology to others, for what my own conscience assures me is a necessary duty. The frequent opportunities of observing different (and for the most part uneultivated,) minds under those various circumstances of distress which entitle them to admission into a Public Infirmary; and especially my conversation with Patients there in the progress of their distempers, and sometimes in the last hours of their lives, have furnished me with some particuilar advantages for an undertaking of this nature; which, easy as it may seem, they who think and assert it to be, will give by that very assertion a sufficient proof of their own disqualifications for it. It may too often be inconsiderately, and therefore unsucessfully, attempted; but perhaps they who are best able to perform it, are the most sensible of its difficulties.

“It indeed requires no less attention to a variety of circumstances, in order to restore health and soundness of mind, than to the several symptoms in order to cure the diseases of the body. For it is by no means sufficient to say, ‘I will talk to a man in such and such a manner, because he is

siek, or in pain :’ the nature of his malady ; the course of life, which in some instances might occasion or contribute towards it ; the tenderness or inflexibility of his own nature ; any abuse or defect of his reason or education ; his presumption or despair ; the various approaches towards either extreme ; and the sense or disregard which he shews to chastisements or mereies ; all these, I say, require a very different treatment. So that whoever can justly hope to succeed, must not only have a distinguishing and well disposed mind, but be long conversant in these several circumstances. He must also be habitually exercised in the methods, and well furnished with the arguments and texts, proper for conviction, reproof, instruction, exhortation, and comfort.

“ These reflections, which suggested the apparent usefulness of some such help as this, had with me the force of an obligation to attempt it, so far as is consistent with any general plan or course of directions ; though still we must allow that there will be a great difference between what is written down, and the casual unrestrained freedom of a personal conversation, together with such a prudential use of opportunities, as will arise from observations of the patient’s dispositions, sometimes indeed to be learnt in his very countenance. From these a judgment may be formed, what sort of

discourse will be most suitable at that particular time ; and how far he is likely to reject, or receive any profit by it.

“The advice of the Physician, how judiciously soever given, will in many cases be fruitless, even where our expectations are the most sanguine, and, one time or other, must necessarily become so in all ; but, whilst reason is not wholly extinct, the good offices of the Christian may always be useful. Having therefore deliberately weighed the design, I was encouraged to proceed in the execution of it, for these obvious reasons among others : that nothing of this kind had hitherto been published ; and that one of my Profession might reasonably hope for some particular attention, especially from those who have entertained a favourable opinion of me, and were, or have been, under my care, as a Physician.

“Whatsoever I have advanced, either in this Preface, or in the Treatise itself, is entirely agreeable to the convictions of my own conscience, as to the certain evidence and great importance of those principles and practices, which I have enforced and recommended ; and I shall esteem myself peculiarly happy, if what I have here suggested may have its due weight and influence on the minds of those who read it ; and animate them, as our Saviour has enjoined, to ‘ seek first’ (preferably

to every other consideration,) ‘the kingdom of God and His righteousness,’—‘for what shall it profit a man if he gain the whole world, and lose his own soul^g?’

“It is far from my design to recommend the peculiar tenets of any set of men, and I have therefore to the utmost of my power avoided all singularities of expression; yet, as scarcely any thing can be advanced, which some have not questioned or made matter of dispute, I have referred to such texts of Scripture, as appear to me evidently to speak the same sentiments, that I might, as far as possible, be sheltered under their sacred authority from that censorious and cavilling disposition, by which some rather seek to distinguish themselves than to serve the common cause of Religion.

“Having thus unreservedly avowed the settled principles of my own heart, founded upon the most mature deliberation, and a long observation on men, manners, and things; and having been induced by the most charitable and friendly motives, as well to the acknowledgment of my own religious opinions, as to this undertaking in general; I am inclined to hope my Reader will, in the same disposition, most readily excuse whatsoever in point of judgment, or impropriety of expression, might admit of censure; and that, if he

^g St. Matth. vi. 33: xvi. 26.

cannot altogether think in the same manner with me, our difference in opinion may no ways lessen our good will and affection, but that he will candidly allow *me* the same liberty of judging, which he has an undoubted right to use for himself.

“After all, if this public testimony of my firm belief of Christianity, the free declaration of my own sentiments, and my compassionate regard to the immortal souls of the lowest of my fellow creatures, should expose me to any degree of contempt and ridicule in such an age as this, wherein levity of mind and its natural consequence, dissoluteness of manners, are equally evident and deplorable; I shall not be very anxious as to the event, (being well satisfied in the approbation of my own conscience, as to the integrity and benevolence of my views,) but shall refer myself to the decision of that Day, when the secrets of all hearts shall be manifested, and our eternal states unalterably determined.”

At the end of the Tract he adds the following “Exhortation to a general Concurrence in promoting Christianity, as the certain Means of Happiness:”—

“Having now finished the *Friendly Advice to a Patient*, I must here bespeak the candour of every one, (especially of the learned reader, if any should condescend to examine it minutely,) to excuse the

imperfections and defects which he may meet with in this little Treatise. I am far from the arroganee of supposing that such will not frequently occur to his observation ; but I would hope, that whatsoever is defieient or less intelligible than might be wished, will be supplied, explained, or enforced by the kind offices of benevolent Clergymen and other serious Christians, who may visit the afflicted in our Infirmaries, or elsewhere ; and I shall only beg leave to remind my Readers in general, of a very obvious, but yet a very important, remark, namely, That to *attempt* at least to dissipate that cloud of ignorance which has overspread the generality of our fellow-creatures, and to let in the light of the Gospel on their benighted minds ; to contribute, as far as in us lies, within our respective provinces, to suppress vice, and to promote practieal Religion in our neighbourhood, is the common concern, and not confined to a pceuliar order of men.

“ It is in the power of every private Christian to suggest religious hints to his relations, friends, and others. Such hints judiciously timed, may, through the grace of God, awaken the careless, reclaim the vicious, and set forward an universal reformation : a work this of the utmost importance both to the flourishing of our civil constitution, and to the maintenance of the Protestant cause, and in short to the whole of our present and eternal welfare ;

a work, which we cannot reasonably hope to see accomplished, without the concurrence of many hands, and which (as in the case of a spreading conflagration, or a prevailing rebellion,) calls aloud for help from every quarter. An holy silence is nevertheless that man's duty, who suspects he shall injure the truth (for want of talents or prudence,) by endeavouring to enforce it. He may, however, promote the Gospel in his practice, by an holy life and conversation.

“These considerations, and the motives alleged in the ‘Prefatory Advertisement,’ have induced me to throw in my mite towards this great and necessary undertaking. I have endeavoured to obviate all just censures; but there is a disposition which may, which doubtless *will*, incline some to make the design itself, and the execution of it by a Physician, equally the subject of ridicule. I am far from desiring to contend with such; let them enjoy to the full, any triumph, real or imaginary, over me, as the writer. The cause of Christianity in which I have engaged, will be ever superior to their utmost efforts; and mine, howsoever weak they may appear, will be abundantly repaid by that satisfaction, which arises from the convictions of truth, a fidelity to CHRIST, and the consciousness of sincerity. May others, whose influence is more extensive, exert themselves with superior advan-

tage ; may their endeavours be attended with more abundant success ; may they be enabled to remove the causes of that corruption and remissness, which hinder the good effects of instructions and exhortations ; and may all, rich and poor, high and low, join to accomplish this momentous design ; duly reflecting, that none of us can long have an opportunity of glorifying God in our lives and conversation ; and that therefore it is highly incumbent on us to do good while we have it in our power, since ‘ the night cometh when no man can work^h.’

“ On the whole, let us always be mindful of these very important truths : namely, that modes and forms, habits and ceremonies, can never be essentials of Religion, but that peace and humility, meekness and charity, are so ; that guilt is the certain spring of anxiety ; that to be good is to be happy ; that increase of goodness is increase of happiness ; that angels are happier than mankind, because they are better ; and that the whole system of Christianity (which is the fulfilling the Law and the Prophets,) tends to produce the utmost perfection of goodness, attainable by mortals in this life, in order to the acquisition of eternal life and happiness hereafter. Were these truths implanted deeply in all our hearts, we should soon find such a reformation as every good man would wish,

^h St. John ix. 4.

though perhaps none can expect. It is our duty, however, to pray for it daily, and to promote it to the utmost of our power; and I am therefore unwilling to suppose that any of my Readers will refuse fervently to unite their petitions with mine, that the glorious God, Who is the Creator and Lover of mankind, would afford us His all-powerful grace, that we may respect these truths as they deserve; that we may use the means for the attainment of that great end, which His infinite goodness has proposed; and that we may, at all times and in all places, be ever careful to do our part towards it, always remembering that ‘for this purpose was the Son of God manifested, that He might destroy the works of the devil,’ and ‘purify to Himself a peculiar people zealous of good works¹.’”

His *Spiritual Directions* are extremely good, and minutely practieal; and “intended for such persons, as, being utterly unacquainted with the ways of religion and piety, are supposed to be entering on a new course.” Accordingly, he in a manner excuses this minuteness by begging the reader to remember “that a traveller enquiring after a road to which he is an absolute stranger, will receive from a skilful director such information, as to

¹ 1 St. John iii. 8: Tit. ii. 14.

another, already acquainted with the way, would appear tedious and superfluous ; yet the stranger's attention to the several particulars will only be necessary, till by use the road becomes familiar to him, and he will then find himself able to proceed without them." The Postscript seems to be intended partly as a defence of himself, and to imply that he had already been blamed by some persons for not breaking off his connexion with Doddridge and the Dissenters :—

" As there are many points of controversy and speculation, which frequently have been destructive of true piety, and preventive of that regular course of devotion which I have here described ; I hope my Readers will not perplex themselves about such points^k : such I mean, as relate to the counsels, decrees, or supernatural operations of the Almighty, which He has not thought fit to reveal, or explain in His written word ; for every contentious disputation about them, or curious searching into them, may be looked on at least as the offspring of a vain and fruitless curiosity, if not suggested by the

^k He seems, however, to have been himself at one time of his life somewhat perplexed by these or similar abstruse subjects, as in a letter to Doddridge, dated July 23. 1747, Dean Tucker says : " I could have wished that he [Dr. S.] had not turned his thoughts to these *δυσνομία* (?), and hope to have the concurrence of your assistance in diverting him from studying controversies to attend to the plainer precepts of the Gospel." (Doddridge's *Corresp. and Diary*, vol. iv. p. 515)

tempter and enemy of mankind; and moreover all peremptory decisions of them, as a compound of human weakness and arroganee. However important such points may seem to some, I am fully satisfied, they are of very little importanee towards the great end of our blessed Saviour's coming into the world; namely, the salvation of man. This persuasion of mind is to me a preservative against all religious doubts; the great comfort of which, and the hope that others may reap the same invaluable benefit, make it necessary for me to be more explicit on this subject.

“I must likewise beg leave to recommend, in the strongest manner, (what is indeed in a great measure the consequence of my former position: I mean) very favourable thoughts of, and expressions towards, those pious and sincere Christians, who differ in their sentiments concerning the ceremonial part of Religion, or any matter not expressly commanded, or clearly revealed, in Scripture. This, if not the very essence of Christian charity, ought, I am sure, to be inseparably connected with it. However, so far as the two particulars I have here mentioned may be distinguished from each other, I shall submit a few remarks on each, to the consideration of my Readers.

“*First*, As to abstruse points, I freely own that my daily use of the Scriptures, and my steady

attention to them, has greatly abated my regard to what is not there clearly revealed, or from thence manifestly deduced; since many opinions fiercely contended for on one side, and opposed with the greatest earnestness and zeal on the other, seem to me (after what has, I hope, been a careful and impartial examination,) rather different in appearance, than in substance; and on the whole to be, as I have already observed, of very little signification or use, in our way to heaven. For these reasons I have studiously avoided whatever might lead to any of those peculiarities, which have so unhappily divided Christians of different denominations. The Church of CHRIST would more illustriously display the spirit, and conform to the rules of its blessed Founder, were these less studied or regarded. I have too often seen the understanding so darkened by prejudice in favour of precarious systems, that the clearest, the most important, and invariable truths of Holy Writ, have been made to depend on such particular and doubtful interpretations, as might best conduce to the support of those notions. A melancholy proof, that the champions of controversy labour not so much to form their plan from Scripture, as to wrest Scripture for the support of their plan.

“Our divine Master Himself has given us an infallible rule for the direction of our judgment in

declaring^l that ‘the tree is known by its fruits;’ and He has taught us by His Apostle^m that ‘faith worketh by love.’ A due attention to this might certainly prevent a great number of presumptuous inquiries, and unnecessary, if not *unmeaning*, distinctions. Faith may (alas! it *will*,) afford matter of controversy; Hope will be differently founded; but Charity (declared the greatest and most important of the threeⁿ,) can admit of no debate or doubt: yet whilst we enter into curious researches after, and endless disputes about, the two former, how often do we disregard and entirely lose sight of the latter! thus perplexing our minds and souring our tempers ‘with vain janglings^o,’ to the manifest detriment of that vital holiness on which our peace depends; of that holiness, I say, which it is the grand end of the Gospel to promote, and which is the only proof that we actually are what we would be thought.

‘Ye different sects, who all declare,
Lo! here is CHRIST, or CHRIST is there!
If real proofs ye mean to give,
Shew me as Christians how ye live.’

“*Secondly*, as to the favourable thoughts which I sincerely entertain and openly profess towards those whose opinions are different from

^l St. Matth. xii. 33.

^m Gal. v. 6.

ⁿ 1 Cor. xiii. 13.

^o 1 Tim. i. 6.

each other, or from my own, either relating to ceremonies, or other matters not expressly commanded, or clearly revealed, in Scripture; (by which I more particularly mean those who in England conform to our ecclesiastical establishment, and those who dissent from it;) I will only, in a few words, say, that, as such a candid disposition in this state of imperfection, appears to me a necessary and distinguishing characteristic of Christianity, I hope I shall always retain and study to cultivate it.

“ I am known to be a member of the Church of England, and think I have sufficient reasons for my adherence to it. I look not for perfection in any thing of mere human institution: I am not taught by her to expect it in her own institutions or decisions. No! permit me to mention it to her honour, that in her articles, she acknowledges the Holy Scriptures to be the only rule of faith; does not arrogate to herself infallibility; nor pronounce as hopeless, reprobate, and damned, those who are not within her pale. On these principles is founded my invariable attachment to the Established Church; which whilst I profess in this public manner, I scruple not at the same time to declare, that in good-will, love, and charity, I account myself, and desire to be accounted, the fellow-member and brother of every real Christian; by

which I would be understood to mean the candidly religious and truly good of all denominations. Let us not forget the reprimand given by St. Paul to the censurer, in these divine words, for ‘who art thou that judgest another man’s servant?’ ‘One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind.’ ‘He that regardeth not the day, to the Lord he doth not regard it.’ And ‘we shall all stand before the judgment-seat of CHRIST P.’

“But are we obliged to comply with all tempers, or peeuiliarities eontrary to order, and to our own maturest judgment? I answer: by no means. I highly honour piety and virtue; and I most sincerely pity enthusiasm, error, and prejudice, where-soever they appear: yet, when I apprehend that these concur (as they too often do,) in the same persons, I would no more eonform to their ideas of public worship, or be ineorporated with them, than I would make them the subjeet of seoff’s and ridieule; and whilst what I look upon as an error in judgment, is the object of my compassion, not of my resentment, it shall, by the graee of God, be my constant endeavour, as it is elearly my duty, ‘if it be possible, and as much as lieth in me, to live peaceably with all men^q.’”

^p Rom. xiv. 4—6, 10.

^q Rom. xii. 18.

It was also probably about the same time while the remembrance of his recent conversion was still fresh in his memory, that he composed the following prayer, which he afterwards inserted in his *Every Man's Assistant and the Sick Man's Friend*, (p. 212.) as "A Prayer which may be used by one who is sick and very penitent for his sins^r:"—

"Most glorious and holy LORD, my GOD, with reverence and holy fear I would come into Thy presence, to pay my homage to Thee my Creator. O that my worship may never be the mere form of worship! Help me to engage in religious exercises with understanding, inward devotion, and genuine piety of heart; knowing that religious worship can only be acceptable to God, and beneficial to myself, as it is the exercise, and contributes to the improvement, of good dispositions in my mind. Establish my heart in Thy fear; and may this restrain me from every criminal pursuit, as well as engage me to the sincere and habitual practice of universal righteousness. Remember not, O LORD, against me past offences, which have been enormous, aggravated, and highly provoking, for the punishment of which, so justly merited, my conscience is sorely afraid; yet suffer not the horrible suggestions of the devil to sink my spirits

^r See below, p. 190.

into a despair of Thy mercy. I am, indeed, under great fears ; O let my hope in the Redeemer's merits and intercession be still greater. The more I have offended Thee, the more am I grieved ; but the more will Thy glorious attributes be displayed, if Thou wilt be reconciled to me.

“ Overrule the influence of my former pernicious example. Prevent the ill effects of all my present transgressions and imprudences ; and whatever injuries I have done either to the bodies, souls, or reputation of any of my fellow-creatures, do Thou, O LORD, repair ; and avert from me the evils, both temporal and eternal, which I have justly deserved. I have destroyed myself ; but in Thee is my help^s. LORD, if Thou wilt, Thou canst make me clean^t. O raise me up when I fall ; strengthen me that I may stand, and finally beat down Satan under my feet. May the thoughts of Thy justice and knowledge preserve me from spiritual pride ; may the thoughts of Thy mercy and power preserve me from spiritual dejection. May I entertain, assert, and adorn Religion both in my life, and in my death. Raise me up, I earnestly entreat Thee, from this bed of sickness. Use me, O LORD, notwithstanding my unworthiness, as an instrument of good to my fellow-creatures ; magnifying Thy power in my weakness, and preserving me

^s Hos. xiii. 9.

^t St. Matth. viii. 2.

from vanity and self-dependence. Thou art the God of hope; O fill me with all joy and peace in believing on Thee^u. Increase my faith, and enable me to grow in grace, and in the knowledge of my Lord and Saviour, JESUS CHRIST^v. Amen."

In July, 1751, his friend and spiritual father, Doddridge, finally left Northampton for the benefit of his health, and in the following October died (apparently of tubercular consumption,) at Lisbon, within a fortnight after his arrival there^x. He is never mentioned by Dr. Stonhouse in his letters, but in terms of the greatest respect and gratitude.

In 1754 (Nov. 18^y.) he married Sarah, the only child of Thomas Ekins, Esq., of Chester-on-the-Water, near Wellingborough, Northamptonshire, who was in her twenty-second year, and brought him^z a considerable estate. Her father, who was a very religious man, had been dead some years, and had left Doddridge her sole guardian, in whose Correspondence her name is mentioned^a. By her he had six children: 1. Clarissa, who was born in 1756^b, and married in 1787 Henry T. Vigor, Esq.^c; 2. Sophia, who was born in 1758^b, and died in 1760; 3. Luke, who was born and died in 1759^b;

^u Rom. xv. 13.

^v 2 St. Pet. iii. 18.

^x Orton's *Life of Doddridge*.

^y Register of St. Giles's Parish at Northampton.

^z *Gent. Mag.*, vol. lvii. p. 452.

^y *Gent. Mag.*, vol. xxiv. p. 530.

^c *Letters*, p. 264.

^a vol. iv. p. 369, &c.

4. Martha, who was born and died in 1760^d ;
 5. John, the father of the present Sir John Brooke Stonhouse, who was born in 1762^d, and died in 1803 ; and 6. Timothy, who was born in 1766 ; educated at Oriel College, Oxford ; M.A. in 1789 ; Rector of Sunningwell, near Abingdon, Berks., and an Archdeacon ; who assumed the additional surname and arms of *Vigor* by sign manual, in 1795, after the death of his brother-in-law^e ; and who died in 1831.

In 1755, when a Committee of gentlemen of the County was formed for the purpose of superintending the publication of Bridges's History of Northamptonshire, Dr. Stonhouse was appointed one of the members, and is said to have been very useful in that capacity^f.

In 1756, from the pressure of his professional engagements, he found it necessary to resign a part of his duties at the Infirmary, and was appointed Physician Extraordinary^g ; which office he continued to hold for seven years longer.

In 1758 he published another little Tract, entitled, "Considerations on some particular Sins, and on the Means of Doing Good Bodily and

^d Register of St. Giles's Parish at Northampton.

^e *Letters*, p. 384.

^f Nichols's *Liter. Anecd. of the 18th. Cent.*, vol. ii. p. 107 : ix. 566.

^g Mr. Harday, MS. Communication.

Spiritually." He considered that this was perhaps the most useful of all his Traets^b; and accordingly he revised and republished it in after life, and gave away the profits of the sale. It reached the sixth edition shortly before his deathⁱ. It contains Considerations addressed to the Sabbath-breaker, Swearer, Drunkard, Liar, Fornicator and Adulterer, Slanderer, Fraudulent and Unjust, Passionate, and Careless and Insensible: "under each sin some texts of Scripture which expressly forbid it, and denounce God's displeasure against it, are pointed out, to convince every one of his guilt, and the danger which attends it, unless prevented by an application to CHRIST, by a real and timely repentance, and by a daily sollicitation for the aid of the HOLY SPIRIT, of which we all stand in continual need." At the end he suggests the following "Means of doing Good^j bodily and spiritually," *all* of which will probably not suit many persons, but from which it will be the Reader's own fault if he cannot derive some one or two useful and practicable hints:—

"Means of Doing Good Bodily.

"1. By giving to the poor, bread, coals, shoes, stockings, linen, coats, or gowns, which may be bought much cheaper than they can buy them.

^b *Letters*, pp. 384, 388.

ⁱ See p. 250.

^j See below, p. 241.

“ 2. By paying their house rent, or part of it.

“ 3. By sending them wine, herb teas, or spoon meats, when sick, and sometimes proper dinners on their recovery, suitable to their weak state.

“ 4. By paying the apothecary's bill, or part of it.

“ 5. By giving rakes, prongs, or spades, to day-labourers; or some implements of their trade to poor industrious workmen.

“ 6. By seldom giving money, unless to those who live at a distance, and then we should be well assured that their ease is truly stated, and that we cannot relieve them by any other method.

“ 7. By subscribing to an Infirmary, where we may procure that relief for some real objects of compassion, which they cannot obtain elsewhere, and without which, perhaps, they may perish, or remain hopeless of any cure, and burdens to society.

“ 8. By discouraging idleness in man, woman, or child; and by contriving work for those who are unemployed.

“ 9. By defending the poor against oppression, especially such of them as are most grievously oppressed by hard-hearted parish officers, who have the power over them.

“ Means of Doing Good Spiritually.

“ 1. By giving away good books, especially Bibles and Common-Prayer Books, and inquiring

whether those to whom we give them come constantly to Church.

“ 2. By lending, or recommending suitable books, and afterwards by examining what use has been made of them.

“ 3. By putting children to school, and seeing occasionally what improvement they have made.

“ 4. By learning some who are intended for apprenticeships, to write and cast accounts.

“ 5. By promoting religious Societies, Sunday Schools, and Houses of Industry ; and, if we can, by superintending them.

“ 6. By talking seriously and affably with children and servants at any time or place, when a proper opportunity offers.

“ 7. By adding one or more religious sentences or texts of Scripture in any letters to our friends, where they can be introduced with propriety.

“ 8. By visiting the sick, and comforting or admonishing them ; and more especially by pointing out the fall of man, and redemption of CHRIST as the solid and only foundation of present peace and final salvation^k.

“ 9. By having printed or written slips of paper against particular sins, as Sabbath-breaking, swearing, &c., in order to be given away occasionally, or inclosed in a letter or put into a book, or

^k 1 Cor. iii. 11.

dropped in any part of the house where the re-proved will be likely to meet with it, provided there would be an impropriety in giving it him ourselves. This may possibly be the means of reforming some, who have been accustomed to the sin therein reprov'd.

“ 10. By inculcating (as the soul, like the body, requires daily nourishment and support,) the important duty of secret and family prayer, as the root of all moral and religious principles.”

He concludes the Tract with the following “ General and Important Rules :”—

“ 1. We should endeavour to ‘redeem time¹;’ studying to improve it to the best advantage. We should therefore well consider what business we have to do in the forenoon, afternoon, and evening of every day, and in what order ; making memorandums accordingly that one thing may not interfere with another^m.

“ 2. We should always be cheerful, as well as serious, that we may win men to Christianity.

“ 3. All controversies should be avoided: no good can be done by disputing on such controverted points as are not essentially necessary to salvation.

“ 4. We should heal all divisions among sects

¹ Eph. v. 16.

^m See below, pp. 98, 108.

and parties to the utmost of our power, and treat those who differ from us, amicably.

“ 5. We should continually be mindful and thankful, that CHRIST died to save sinners; and expect mercy and salvation as the free and unmerited gift of God through the atonement of His well-beloved Son^u; and strongly inculcate this on others, wherever it can be done with propriety; for ‘all have sinned and come short of the glory of God^o.’

“ 6. Remember, that Adam fell in Paradise, David in his house, Peter in the hearing of CHRIST, and Judas among the twelve. They all fell grossly. ‘Let him, therefore, who thinketh he standeth,’ (especially when he confidently thinks so,) ‘take heed lest he fall^p.’ ‘Be not therefore high-minded, but fear^q.’

“ 7. Talk familiarly to children about Religion, as a delightful employment, and on which their present comfort as well as everlasting happiness depends.

“ 8. We should make it a constant rule to pray for all who affront or injure us. Remember that CHRIST has enjoined us to pray for all ‘who despitefully use us^r.’ This will be found an admirable preservative of the peace of our own minds,

^u Rom. vi. 23.

^o Rom. iii. 23.

^p 1 Cor. x. 12.

^q 1 Cor. viii. 12.

^r St. Matth. v. 44.

and greatly contribute to the benevolence of our tempers.

“9. We should disregard all opprobrious names. CHRIST Himself was abused as a wine-bibber^s, and even as a blasphemer^t; and every one must expect to be vilified more or less who opposes the corrupt prejudices and vices of mankind, and endeavours to enforce the truths of the Gospel in the love of it.

“10. Above every other consideration we should pray daily ourselves, regularly in the family as well as in secret, which strengthen each other. Thus shall we be doing good to them, and be habitually keeping up communion with God in ourselves.

“11. We should recommend this practice, wherever it is in our power, to others; especially as the manners of the age and the influence of folly and fashion are fatal to every thing which true piety would promote. They bring on a levity of mind, which indisposes it for every better and nobler satisfaction. The customs, too, and late hours which are introduced, and such a frequent absence from home, are incompatible with a plan of regular devotion. At what hour must a modish family have the worship of God, so that all the members of the family might attend (even if they

^s St. Matth. xi. 19.

^t St. Matth. ix. 3.

were so disposed,) with deeeney and advantage? Do not the manners which prevail, set all this absolutely at defiance?

“ 12. Seeret ejaculations too may be used at any time, as we stand, sit, walk, ride, lie in bed, or in whatever company we may happen to be, and will be found benefieial^u.

“ 13. It is an excellent direction for improvement in holiness, given by the late great and good Bishop of Durham (Dr. Butler,) in his Charge to his Clergy, viz. That at some partieular hour (suppose morning, noon, or evening,) when the clock strikes, (espeeially any church elock, as that would be a loud and never-failing memorandum,) every one should set himself as in the presence of God, for a few minutes; and that a seeret ejaculation might then be put up unnotieed by whatever company or in whatever employment such an one should be engaged. He would soon find the good effects of this eustom on his heart and life^v.

“ 14. Whenever any one is reprovèd, it should be done privately, mildly, and friendly, so as to shew that the reprover has the person's good much at heart.

“ 15. We should rise early for our health's sake; and, as time is too valuable to be lost in a state of insensibility, we should endeavour to gain two or

^u See below, p. 248.

^v See below, p. 218.

three hours every day from unnecessary sleep, and so lengthen out our time, and be enabled to make a right use of it. Why should we live but little more than half our days ^x ?

“ 16. In every conversation where it can be done with propriety, as it frequently may, we should introduce some remark to the glory of God, and the benefit of the person with whom we converse.

“ 17. We should beware *of* whom we talk, *to* whom we talk, *of* what, and *where*.

“ 18. It is a laudable and useful custom among many ‘ who love our Lord JESUS CHRIST in sincerity ^y,’ and wish to promote His honour and the salvation of others, to introduce at least one religious sentiment, or text of Scripture, in the letters they write to their relations or friends, when it can conveniently be done. Such a sentence or text of Scripture, properly interwoven, might perhaps strike them, and do more real good than a laboured discourse from the pulpit, or any formal advice given at home.

“ 19. But above all, we should write down the reasons which at any time make us afraid to die ^z; and then endeavour by faith, prayer, and conversation with experienced Christians, to remove the causes of our fears; and thus befortifying our minds, and properly preparing ourselves for death.”

^x See below p. 98.

^y Eph. vi. 24.

^z See below p. 115.

Soon after the publication of this Traet, he was deprived of the spiritual comfort and admonitions of his friend Mr. Hervey, who died (apparently of tubercular consumption,) on Christmas Day, 1758. Dr. Stonhouse attended him professionally in his last illness, and was with him about three hours before he died. It would appear from several passages in Hervey's Letters, which seem plainly to have been addressed to Dr. Stonhouse, that, like too many other persons busily employed in the duties of their profession, he was in danger of forgetting that the great end of all his work on earth was the fitting him to enjoy Heaven hereafter. Accordingly on his death bed Mr. Hervey took the opportunity of once more speaking to him on the subject ^a, "urged strongly and affectionately to him the importance and care of his everlasting concerns, as here is no abiding place, and intreated him not to be overcharged with the cares of this life, but to attend, amidst the multiplicity of his business, to the 'One thing needful' ^b.'"

From principle (says the writer in the *Gentleman's Magazine* already quoted ^c), and not from prejudice, from candid enquiry, and not from blind zeal, from the certainty of conviction, and not from the prevalence of custom, was Dr. Ston-

^a *Life of Hervey*, prefixed to his *Letters*, p. xx.

^b St. Luke x. 42.

^c vol. lxxv. p. 1076.

house strongly attached to the tenets of the Established Church. And accordingly, after more than twenty years spent in the active duties of his Profession, finding his practice too much for his health, and influenced also no doubt by the desire of enlarging the sphere of his exertions, and by the hopes of becoming more instrumental in making men "wise unto salvation," he resolved to relinquish the practice of Physic for the more important engagements of the clerical function. Accordingly in 1763, at the age of forty-seven, he was ordained Deacon by the Bishop of Hereford; and Priest the week after, by Letters Dimissory to the Bishop of Bristol. This circumstance in his life cannot possibly be attributed to any interested motives; since (besides his possessing a good private fortune,) the advantages arising to him from his former profession were much more considerable, and the difficulties attending it (to a mind like his,) much less arduous, than those which awaited him in the discharge of his parochial duties. After his ordination he entirely relinquished the practice of Medicine, or at least only gave his advice gratuitously to his parishioners, or when desired by some particular friend^d.

He settled at Bristol on account of his health, and his first clerical preferment was the Lecture-

^d *Letters*, vol. i. p. 188; ii. 27.

ship of All Saints in that city^e, which he retained for nearly twenty years^f. In May, 1764, he was presented by William, first Earl of Radnor, (then Viscount Folkestone,) to the Rectory of Little-Cheverel, near Devizes, Wilts, apparently without having been previously acquainted with his Lordship, and merely on account of his character and reputation.

From what we know of the state of the English Church about the middle of the last century, we can easily conceive that any Clergyman who was more than commonly zealous in the discharge of his duties would bring upon himself some degree of opposition and dislike. Accordingly this appears to have been the case with Dr. Stonhouse, who more than once in his Letters^g complains of the distrust with which he was regarded, and that he was called "*a Methodist*" by way of reproach, though he had no connexion with that body. This feeling against him was not likely to be lessened by a few pages which he published in 1769, entitled, "*The Faithful and Unfaithful Minister Contrasted*," and of which the Preface is as follows :—

"It is well known that many judicious, regular, and serious Clergymen are branded with the names

^e Doddridge's *Corresp. and Diary*, vol. iv. p. 335.

^f *Letters*, p. 213.

^g See below pp. 111, 138.

of *Methodists* and *Enthusiasts*, though they have not the least connection with the Methodists, nor shew the least signs of being Enthusiasts, unless real piety, and a fervent well-regulated zeal, are to be accounted Enthusiasm. These opprobrious names are often given them by some Clergymen, who preach in a careless, unedifying manner, and allow themselves in the fashionable gaities and follies of the age, and especially in the profanation of the Sabbath. Many of the people too nearly resemble these Ministers, and too much love to have them act as they do; especially in cities and great towns. They are afraid of any one who comes too close to them, either out of the pulpit, or in it. Some of the more zealous Clergy spend their time and zeal about notions and phrases, and few of them (comparatively) understand pastoral duty. These things, as they lead men away from vital, practical holiness, should be lamented, but should not discourage good Ministers from doing what they can to serve their fellow-creatures; for there are even yet some grave, sober, rational Christians, who will hear and be edified.

“This contrast between the conscientious, faithful Minister, and the worldly-minded, unfaithful one, is therefore published, that its Readers may clearly discern what kind of Ministers are laudable, or

what are blameable ; which of them in their doctrine and life appear most worthy the name of Ministers of JESUS CHRIST ; and consequently which of them deserve the attendance, esteem, and affection of those, who judge of Religion by the New Testament, and are really concerned for their own salvation, and that of others. If it should accidentally expose the careless and worldly Clergy to contempt or neglect, they may here see and learn how they may retrieve their characters and ensure esteem, reverence, and success in their ministrations : and all such would do well seriously to consider what the learned and venerable Bishop Bull long ago observed ^h. ‘ The priest,’ says he, ‘ that is not clothed with righteousness, though otherwise richly adorned with all the ornaments of human and divine literature, and those gilded over with the rays of a seraphic prudence and sagacity, is yet but a naked, beggarly, despicable creature, of no authority, no interest, no use or service in the Church of God.’ May every Minister, like Epaphras, be ‘ a faithful minister of CHRIST ⁱ !’ faithful to GOD, to CHRIST, to his patron, parishioners, promises, vows, and education ; for ‘ *faithful*’ comprehends every thing, and completes in a single word the character of a Minister.”

^h *Serm.* vi.

ⁱ Col. i. 7.

It would seem as if Dr. Stonhouse was afterwards dissatisfied with this Tract, or regretted having written it, as it is never alluded to in his Letters, nor is it mentioned in the list of his writings given by Mr. Stedman. It is however included in the Collection of his Religious Tracts edited by his son, Timothy^k; and contains a short sketch, or contrast, of the Faithful, and the Unfaithful Minister, on opposite pages.

As his health did not allow him to reside constantly at his living, he divided his time between Chevreil and Bristol, where he appears to have enjoyed great celebrity. As a preacher he is said^l to have been almost without a rival. His eloquence was simple, grand, and energetic. He convinced the mind, while he warmed the heart. His style, though plain, was adapted to his subject; and, though never tricked out in glaring and gorgeous decorations, was yet marked by chaste imagery and elegant diction. But, above all, so solemn was his delivery, and so impressive his manner of awakening the feelings, and commanding the attention of his audience, that the traces he made upon the mind were such as could not easily be obliterated. In the fourth book of "The English Orator,"

^k Entitled, "Religious Tracts on various Subjects, now collected into one volume. By Sir James Stonhouse, ... A new Edition, revised and carefully corrected," &c. Lond. 12mo. 1822.

^l *Gent. Mag.* vol. lxxv. p. 1058.

which treats of the Eloquence of the Pulpit, Mr. Polwhele has thus characterized him :—

. “ The music of a Stonhouse gives,
To each pathetic sentiment new soul ;
While every fine inflection of a voice
Distinct and sweet, to his nice judging ear
Attuned, in melting modulation flows !”

Part of the elegance of his delivery he probably owed to the celebrated Garriek, with whom he was acquainted ; and it appears that when he entered into holy orders, he took occasion to profit by his intimacy to procure from him some valuable instructions in elocution. Being once engaged to read prayers and to preach at a church in the city, he prevailed upon Garriek to go with him. After the service, Garrick asked him what particular business he had to do when the duty was over ? “ None,” replied he. “ I thought you had,” said Garriek, “ on seeing you enter the reading desk in such a hurry. Nothing,” added he, “ can be more indecent, than to see a Clergyman set about sacred business as if he were a tradesman, and go into the church as if he wanted to get out of it as soon as possible.” He next asked the doctor what books he had in the desk before him ? “ Only the Bible and Prayer-Book.”—“ *Only* the Bible and Prayer-Book !” replied Garriek ; “ why, you tossed them backwards and forwards, and turned the leaves as

carelessly as if they were those of a day-book and ledger." The doctor was wise enough to see the force of these observations, and avoided in future the faults they were designed to reprove^m.

LETTER 2. TO THE REV. WILLIAM WARDⁿ.

"*Bristol, Dec. 26, 1769.*

"Reverend and good Sir,

"I received the acceptable present of your Grammar^o some time since. I have perused it with attention, and not without some improvement, I hope. Sure I am it has cost you infinite pains, for it is a very exact technical Grammar; and a work so laborious in itself, and so well executed, cannot sufficiently be commended; and must supersede the labours of any other person, as the subject is completed. The rules drawn from the Portuguesc young gentleman's observation should, I think, be printed, and stuek at the back of the title-page in all the books which are bound, and added (as a single leaf at the end,) to all those

^m *Public Characters of 1798.* p. 466. 3rd. Ed. The Editor of Dr. Stonhouse's *Letters* says (p. 53.) that he had himself heard the Doctor relate this anecdote.

ⁿ Some account of Mr. Ward is given in Nichols's *Liter. Hist. of the 18th. Cent.*, vol. iii. p. 510, in which heterogeneous miscellany, amidst much that is curious and valuable, and also much literary rubbish, this letter is preserved, p. 519.

" "A Grammar of the English Language, in two Treatises," &c. 1769.

which are not bound. I had the satisfaction of a letter from your daughter Dieey last post ; and am very glad to hear she is better. I shall advise her to spend the months of June and July, or July and August, here, as our water is then in its perfection. She came at a proper time in the season last year. I am, good Sir, with much real esteem, your obliged, and very humble servant,

“ J. STONHOUSE.”

In 1771, Sept. 27, he preached a Sermon, which was afterwards published with the title :—“ St. Paul’s Exhortation and Motive to support the weak or sick Poor. A Sermon preached in the Cathedral Church of Salisbury before the President, Governors, and other Eneouragers of the General Infirmary, at their Anniversary Meeting ;” and which reached the second or third edition before his death ^p. And probably shortly after (judging from its place in the collected edition of his Traets, and in Mr. Stedman’s list of them,) he published a short Traet entitled, “ Admonitions against Swearing, Sabbath-breaking, and Drunkenness, designed for the Benefit of such as are guilty of one or more of these Vices.” This Traet was adopted by the Society for Promoting Christian Knowledge, reached the eleventh or twelfth edition before his

^p *Letters*, p. 422.

death^a, and is still (1844) retained on the list of the Society's publications.

During part of the time of his residence in Park-Street, Bristol, the adjoining house was occupied by Miss Hannah More and her sisters, who had then begun to attract notice by their character for virtue and talents, and had established a boarding-school for young ladies which became one of the best and largest in the West of England. Dr. Stonhouse soon perceived the merits of "the sisterhood," (as he used to call them,) and particularly of Hannah, to whom he was of great use, not only by introducing her to several of his friends, but also by looking over and correcting her earlier literary works^r. Hannah had written but little when this acquaintance commenced, but Dr. Stonhouse discerned the promise of greater things, and was unbounded in his admiration of the freshness and originality of her powers in conversation, in which her modesty and judgment contended with her fancy and fertility^s. The acquaintance soon ripened into intimacy and friendship, as appears from the published correspondence of both parties; and this was maintained till the end of his life. She repaid his patronage and kindness with compli-

^a *Letters*, p. 422.

^r *Public Characters of 1798*, p. 465.

^s Mr. Roberts, *Life and Corresp. of H. More*, vol. i. p. 30.

mentary verses, (the only means of shewing her gratitude which she then possessed,) of which the following have been preserved, though perhaps they hardly merit that distinction. The first were written on the fly leaf of Saurin's Sermons, which she had borrowed of the Doctor^t :—

“ Epître au Dr. Stonhouse sur les Sermons de M. Saurin.

“ Ces divines ardeurs, cette sainte éloquence,
 Ces sublimes pensées, ces conceptions immenses,
 Ces essors évangéliques, cette humilité profonde,
 Cette connoissance unie à ce mépris du monde,
 Cet horreur du vice, cet amour de la vertu,
 Cette extrême soumission à la volonté de DIEU,
 Cette heureuse indifférence pour un monde incertain,
 Cette compassion pour les maux du genre humain,
 Cet amour, et cette crainte de l'Éternel Créateur,
 Cette parfaite espérance dans le sang du Redempteur,
 Enfin, ces grandes idées, ce langage divin,
 Qui charme, qui élève, qui transporte en Saurin,
 J'admire en le lisant ces beautés éclatantes,
 En t'écoutant, Docteur, les mêmes beautés m'enchangent,
 Semblable au Prophète, qui, la Sainte Ecriture dit^u,
 Laisse à son successeur son manteau et son esprit.”

Thus translated.

“ That warmth divine, that holy eloquence,
 Those thoughts sublime, conceptions so immense,

^t Hannah More's *Works*, vol. vi. p. 15. The date there given for the composition of these lines, (1775,) appears to be wrong, as they are alluded to by Orton in a letter written in 1773. *Letters*, p. 99.

^u 2 Kings ii. 13.

That holy zeal, that deep humility,
 Extent of knowledge, perfect charity,
 That dread of vice, of virtue such a love,
 That true submission to the Will above,
 That calm indifference to this changing scene,
 That pity for the woes of mortal men,
 That love and fear of the eternal Good,
 That perfect hope in the Redeemer's blood,
 Those grand ideas, language so divine,
 Which charm, exalt, transport us in Saurin :
 In reading *him* these beauties still appear,
 In hearing *thee* these beauties charm mine ear ;
 Like to that Prophet, who, the Scriptures say,
 His cloak and spirit left, then wing'd to Heav'n his
 way."

" *To the Rev. Dr. Stonhouse on receiving a Volume of his Tracts and Meditations, 13th June, 1774*."

"Whilst dauntless Vice pursues its rapid way,
 And boasts an almost universal sway ;
 Whilst well-bred priests their easy virtue bend,
 To accommodate the failings of a friend ;
 Too mild, too sympathetically nice,
 To probe their own, or shock their patron's vice ;
 Actively bad, or negatively good,—
 No sin avoided, no desire withstood ;
 Whilst these at Folly's shrine devoutly bend,
 Shall not Religion find *one* zealous friend ?
 Yes,—Stonhouse ! but with life thy eares shall cease,
 Thou chosen envoy of the God of Peace.
 'Tis not because the Stagirite might praise
 The finish'd meaning in thy polish'd phrase,

* Rev. Henry Thompson's *Life of H. More*, p. 383.

Nor that thou shunn'st the wild enthusiast's dream,
 And the dull lifeless reasoner's cold extreme;
 Not that thy evangelie pages glow
 With all that piety and taste bestow;
 That these neglected oratory restore,
 And Paul at Athens seems to preach once more:
 It is not these; though Envy's self must own
 In these thou stand'st unrivall'd and alone.
 No;—'tis thy actions, more than sermons, teach;
 For Stonhouse *lives*, what others only *preach*."

"On his upsetting a terrestrial globe with his foot.

"'Tis said, the son of Philip wept to find
 A conquer'd world unequal to his mind;
 You both o'erturned a globe;—both felt the smart;
 You only broke your shins—he broke his heart.
 But you an Alexander's hint improve,
 Nor spurn this world till sure of that above."

Hannah More's lines entitled "Reflections of King Hezekiah on his sickness^y" were written immediately after hearing a very solemn and affecting Sermon on the same subject preached in All Saints Church by Dr. Stonhouse^z; and in her well-known story entitled "The Shepherd of Salisbury Plain" he is the person represented under the name of *Mr. Johnson*^a, while the character of the Shepherd himself is drawn from a poor man in the next parish to Cheverel, named David Saunders, "who

^y In the 6th vol. of her Works, p. 216.

^z Mem. of H. More prefixed to her Works, p. 18.

^a Rev. Henry Thompson's *Life of H. More*, p. 153.

had acquired a surprizing knowledge of the Scriptures, readiness in prayer, and spiritual conversation; and who used to keep his Bible in the thatch of his hut on Salisbury plain; by reading which, and prayer, he seemed to keep up a constant communion with God^b."

The few events that occurred during the remainder of Dr. Stonhouse's life may be best learned by some extracts from his Letters to the Rev. Thomas Stedman^c, a young clergyman who was introduced to him by the Rev. Job Orton, a well-known dissenting Minister, and who went to Cheverel as Curate in Oct. 1771. Here he remained about four years, during which time, and also afterwards, he kept up an intimate acquaintance and correspondence with Dr. Stonhouse which was published a few years after the death of the latter^d. The following is an extract from Mr.

^b Orton's *Letters*, p. 21. note. Mr. Stedman says that "the first person he met with, as he was riding into the village of Cheverel to settle in that curacy, was this shepherd; who told him, in a conversation he had with him some time after, that taking the stranger to be the Minister expected there, he could not help repeating to himself those words of St. Paul, (Rom. x. 15.) 'How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!'"

^c Thomas Stedman was born in 1746; educated at Pembroke College, Oxford; Curate of Little Cheverel in 1771; Rector of Wormington, near Winchcombe, Gloucestershire, in 1775; Vicar of St. Chad's, Shrewsbury, in 1783; M.A. in 1787; edited a selection of Doddridge's and of Orton's Letters, and published some Tracts and Sermons; and died in 1825.

^d The edition used for this work is the second, which was published in 1805 at Shrewsbury, small 8vo.; and forms the second volume of the Collection entitled "Letters from the Rev. Mr. Job

Orton's letter^e to his young friend on his first going to Cheverel:—

“I am very glad for Dr. Stonhouse's sake, and also for your own, that you intend accepting the curacy of Little-Cheverel. The Doctor is a learned, genteel, good tempered man; truly serious, rationally evangelical, and judiciously zealous. He will treat you like a friend and a brother, and you will be much pleased and improved by his company and conversation. He preaches, during his residence, twice every Sunday, and has a lecture on Wednesday evening. But ill health obliges him to live the greater part of the year at Bristol, for the benefit of the waters there. I could say more of his parish every way, than the Doctor chooses to write to you of it himself, because he would not raise too high expectations.”

LETTER 3. TO THE REV. THOMAS STEDMAN.

“*Longford Castle, Oct. 3, 1771.*

“Rev. Sir,

“I am now at Lord Radnor's on a visit, where I received your letter; but fear I am too late to answer it by this post, as I must send my letter to Salisbury, which is three miles from hence. I cannot however omit writing a few hasty lines

Orton, and the Rev. Sir James Stonhouse, Bart, M.D., to the Rev. Thomas Stedman, M.A., Vicar of St. Chad's, Shrewsbury.”

^e *Letters, &c.* vol. i. p. 1.

to assure you that Mrs. Stonhouse and I will do all in our power to render your situation at Cheverel agreeable to you.

“Cheverel is a small village, within five measured miles and an half of Devizes, a capital market-town in Wiltshire, in the high road from London to Bath; and nineteen miles from Bath. It is a healthy and delightful spot: part of my parish lies in the vale, and part on the downs, which extend from thence to Salisbury, one and twenty miles. The village contains forty houses^f, including the parsonage house: only three substantial farmers, the rest are labourers. A peaceful people—who will treat any elergyman, that behaves properly, with great respect. The church is small and neat. As to duty, there are only prayers in the morning; and in the afternoon prayers with a sermon. When I am there^g, during the months of May and June, I have an evening leecture on a Wednesday; but at no other

^f The population at present (as given in the *Clergy List* of 1844,) is 295.

^g In the Preface to his *Hints from a Minister to his Curate*, he says: “The following *Hints* were drawn up for the use of his Curate by the Rector of a Country Parish, whose weak state of health and some peculiar circumstances oblige him to live the greatest part of the year at a distance from it. He nevertheless preaches every Sunday, resides two months in the year on his living, and is encouraged to hope that he has already been, and (by the blessing of GOD,) still may be, the instrument of some good to his Parishioners; though not of so much as he probably might be were he constantly resident, which would be more satisfactory to himself, and which on many accounts he earnestly wishes to be.”

time; as *before* that time the nights are dark, and *after* that time the hay harvest begins, and the corn harvest follows, when farmers and labourers cannot attend.

“ I have been Rector of Cheverel about seven years; but have had such full employment while there, that I seldom or ever stir out of my parish; and have only visited one gentleman’s family, whose house is within a mile of me. There are clergy and others in the neighbourhood sufficient for society, had I not at first made a declaration, that I came there purposely to attend to my parish, and had no time to visit, or to be visited; nor any thing fit to entertain visitors, as I am only an occasional resident there, and my principal house is at Bristol.

“ My salary is £—^h a year, with what surplice fees there are, which are very inconsiderable in so small and poor a parish. The parsonage is furnished in a plain way, and there is a good garden. When we are at Cheverel you will be at no expense, as you will be always welcome to our table. And in the depth of winter we shall be glad to see you for a fortnight or three weeks, at any time it suits you, at my house at Bristol, by way of changing the scene, as you may easily get a supply for a Sunday or two at Cheverel. If any

^h The income at present (as given in the *Clergy List* of 1844,) is £405.

other euraey in the neighbourhood should happen to be vaeant, which probably may be the ease, and which you might ehoose to undertake the duty of, I and my parishioners will be willing you should engage in it.—I have no books, but what I bring with me from Bristol; but any in my library *there*, I can (and most readily will,) lend you from time to time.

“ It is a great satisfaction to me to have a gentleman so well reeommended to me by my very worthy friend Mr. Orton, who has so great a desire to promote the interests of Religion, and the happiness and welfare of mankind.—We are desirous of having you with us at Cheverel as soon as you can, that we may have it in our power to be with you for some little time, and reeoneile you to the place; more espeecially, as you will be a perfeet stranger to it. But I would not have you distress yourself for time; for I would wait somewhat longer before I return to Bristol, rather than subjeet you to any ineonveniencce.—I write so preeipitately, that I searcely know what I write, and my pen and ink are so bad, that they will hardly mark the paper. I am, Rev. Sir, Your’s very sincerely,

(1.)ⁱ

JAMES STONHOUSE.”

ⁱ The figures at the end of these letters refer to the numbers of those in Stedman’s Collection.

LETTER 4. TO THE REV. THOMAS STEDMAN.

“Bristol, Dec. 1771.

“Rev. and Dear Sir,

“Your letter has given us great pleasure in every view. We were afraid lest the solitude of Cheverel would have been more irksome to you than you have found it; and that this winter-season you would not have been so well attended upon at Church as we could have wished, and consequently been discouraged.—However, you have seen the worst of things. Every thing now is in its most disadvantageous state; and, if people *can* attend you these short days, and when the roads are so dirty, there is no doubt but they *will* attend you when the paths are cleaner, and the days longer. I hope it will please God to bless your ministry, and that your present situation will be beneficial to yourself and my people.—You much please me by saying, you aim at serious, plain preaching, which you enforce with earnestness, not violence. Violence always disgusts, earnestness properly impresses me. Nothing can be more unbecoming the gravity and decency of a Clergyman, than stamping his feet, and thumping the cushion, as the manner of some is, and which they call preaching with *power*.

“I am very glad to hear, that some of my parishioners have been with you in private for

your advice and assistance, as to their religious concerns. This is a sure test of confidence, and an heartfelt conviction that you are in their esteem a respectable character, able and willing to assist them. I talked separately to every one of them not to neglect their attendance on you, and am glad to hear any good effects from it. A very exemplary and learned Minister told me lately, that he had been taught more of CHRIST and vital Christianity by conversing with some of his poor, but serious parishioners, than by all the books he had ever read. I mention this for your encouragement.

“Your speaking of Melehisedee’s being ‘without father or mother^k,’ as causing these people to wonder, put me in mind of one of our players here, who said, that at the time of our great fair (in order to get a full house,) it was policy to have a play with some hard name, as *Oroonoko*, &c., as people (especially ignorant people,) loved to hear what they did not understand, and to be particularly curious about an hard name. I remember a Parson, much famed among the country-people for being able to read the tenth chapter of Nehemiah, in which there are so many hard words; and they used to say, that he must surely be a wonderfully fine *scholar* to read them off so *roundly*.

^k Hebr. vii. 3.

“I received a letter lately from Mr. Orton, wherein he presses your explaining the Epistle and Gospel in the desk on a Sunday morning; not by way of sermon, but exposition. I know not what to say to this. It is somewhat irregular: and to keep in the regular track, will in all respects be best. I attribute what he says on the subject to his not being sufficiently master of our ecclesiastical laws and institutions. In the same letter he writes thus:—‘Enfield has lately published a very useful book, ealled *The Preacher’s Directory*. It is a collection of texts, ranged under several heads, and will be very serviceable to young preachers to furnish them with proper subjects to preach on, and texts for illustration and proof. I wish you would reecomend it to Mr. S. You safely may, for there can be no heresy in that, though it comes from W¹., as it consists wholly of texts of Scripture.’—I sent my servant into town, and very luckily the bookseller had one. But as I am obliged to pack it up immediately, I can form no judgment of it; but it seems a very useful performanee, and as what will furnish you with texts for conversing with the people who come to you. Lay it before you, as

¹ Warrington, in Lancashire, at which place about the middle of the last century there was a celebrated Dissenting Academy, at which Enfield was resident Tutor and Lecturer in the Belles-Lettres from 1770 till its dissolution in 1783.

you sip your tea, and then a glance of the eye furnishes you with some useful text. I have now almost done sermon-writing; but wish I had been acquainted with it nine or ten years ago. Mr. Orton is one of the truly sensible, moderate Dissenters, and a man of solid, sterling piety. He says, he has written you a long letter^m. Bring it with you when you come here."

(2.)

LETTER 5. TO THE REV. THOMAS STEDMAN.

" March 17, 1772.

" Dear Sir,

" I am indebted to you for two letters, which I will answer (according to my usual way,) paragraph by paragraph, and then nothing is omitted.

" You say popularity is a great snare. I have found it so; especially the two or three first years after I commenced preacher. I can now almost say in reality, what Pope only affected to say,

' Now sick alike of envy and applauseⁿ.'

' Blest rules of cool prudential age !'

says Dr. Cotton^o. I have now many thoughts in the pulpit to damp ambition, and the thirst of popular applause. I am failing in my memory,

^m Orton's *Letters*, No. 2.

ⁿ *Imitation of Horace*, book i. epistle 1.

^o Probably the Author of the " *Visions in Verse*," mentioned above, p. 26.

my voice is tremulous, my once animated eye now waters on the least attempt to strike by my look, my spirits flag, &c. I have also seen such changes in my hearers. How many of my admirers have forsaken me! How often have my most undeserving productions been extolled, and my most judicious performances passed unnoticed! How few are judges! How little good has been done by those discourses I have taken so much pains with, and from which I promised myself so much! I *once* went into the pulpit sanguine with hope: I *now* go up as an act of duty in the sight of God, and because my friends advise me to preach. You must keep a tight rein over yourself, and consider Ministers are only instruments, and the blessing is God's. A proper emulation is laudable. Popularity becomes a snare, when we grow proud, conceited, and behave accordingly, attributing all to self, unmindful of the grace and blessing of God, and regarding our own reputation only, without being desirous of His glory, and the salvation of our fellow-creatures. I daily pray for God's grace to strengthen and succeed your endeavours, and it is my greatest pleasure to hear of your success.

“ I bless God from my heart, that your ministry is so well attended. This will be an encouragement to you: and I tell you before I come to

Cheverel, I shall preach but little while I am there, as my sermons in general are not calculated for that people. They are dissatisfactory to myself; and I cannot at my time of life be composing afresh in a different way. Doing good should be the great end of preaching; and *your* discourses are much better calculated for that purpose in that place, than mine are. *My* sermons are calculated for great towns, *yours* for country villages and plain people. But even here, I erase every hard word, and, if such escape me, I alter them. My great end in coming to Cheverel this year, will be, not to preach myself much, but to confirm and strengthen *your* preaching; to converse with the people, encouraging some, and admonishing others. —I am glad to hear so good an account of * * ; but till people pray from principle, there can be no work of grace begun in them.

“I do not care who has the living of —, so I have it not. I have received a letter from Lord * *, of which I send you a copy *verbatim*; by which you will see, he could have procured it for me. Never, no never, will I undertake the care of so large a parish, in so populous a city. You see the cork-cutter at Salisbury says, on hearing me at the cathedral there^p, ‘I am not the man I was.’ Nor am I. My strength and voice fail

^p Probably referring to the sermon mentioned above, p. 74.

me, and my infirmities increase daily. I have been very happy here for nine years; and have no fatigue at a time of life when I require rest: happy in my family, and nothing to do, but to preach once or twice a week, and to pray to God to prepare me for bidding a final adieu to the world; whereas, had I gone to —, I should have been rushing into the world afresh, and on a very unpromising stage of action. *Me sylvæ cavusque tutus ab insidiis, &c.*^a

‘ *My Choice* ^r.

‘ No! I shan’t envy him, whoe’er he be,
That stands upon the battlements of state:
Stand there who will for me,
I’d rather be secure, than great.
Of being so high the pleasure is but small,
But long the ruin, if I chance to fall.

‘ Let me in some sweet shade serenely lie,
Happy in leisure and obscurity;
Whilst others place their joys
In popularity and noise.
Let my soft minutes glide obscurely on,
Like subterraneous streams, unheard, unknown.

‘ Thus, when my days are all in silence past.
A good, plain, country-man I’ll die at last.
Death cannot choose but be
To him a mighty misery,

^a Horace, *Epist.* ii. 6. 116.

^r See *A Collection of Miscellanies, &c.*, by Rev. John Norris, p. 25. ed. 1730.

Who to the world was popularly known,
And dies a *stranger to himself* alone³!

“ If Mr. * * invites you to his house, go ; but behave with dignity. Respect and reverence yourself, and the character you sustain. Laugh at no profane jests ; but be silent and grave, if you cannot reprove : and as soon as such discourse is past, be cheerful again. If you can recommend any good book to him or Mrs. * *, do so. In short, be gentle with them at first, and Providence may make you an instrument of some good to him. . . .

“ As to your inquiry concerning Mr. Hervey’s manner of preaching, I recollect that he preached without notes ; excepting, that he had before him a small vessel of paper, on which were written, in short hand, the general heads and particulars of his sermon ; which sometimes he looked at, and sometimes not. He was very regular in his plans ; nor was he very long ; from thirty to forty minutes was his usual time, rarely longer.” . . .

(3.)

LETTER 6. TO THE REV. THOMAS STEDMAN.

“ Dear Sir,

1772.

“ We reached home safely (blessed be God !) on Friday evening, after a very sultry journey.—I

³ A paraphrase of part of a chorus in Seneca, *Thyest.*, v. 391 :—

“ Stet, quicunque volet, potens
Aulæ culmine lubrico,” &c.

was at the Hot-Wells yesterday morning, and am most heartily sick of it already. I long for the retirement of Cheverel.

‘Bear me, ye Gods! oh, quickly bear me hence,
To wholesome solitude, the nurse of sense:
Where Contemplation prunes her ruffled wings,
[*ruffled* by the interruptions and follies of public places,]
And the free soul looks down to pity kings!’

Public places are the nurseries of folly. You may well say, ‘Give me the Cheverel rustics.’

“Sir T[homas] H[ales] is very ill here, and engrosses much of my time, precious time^u—*quod fugit irrevocabile*. ‘Redeem time,’ is constantly ringing in my ears.

“You say I may do much real good by preaching at the Wells among the dissipated great. I despair of it, and therefore am so reluctant. Had I proper sermons, such places as Cheverel would be my delight, *obscurus positus loco, nullis notus Quiritibus*^x. . . . What can a man preach at the Wells? P. would say I had no light; the Clergy would say I was an enthusiast; the bucks, that I was rigid and old-fashioned; the ladies, that I was an old

^u Pope’s *Versification of Donne*, Sat. iv.

^v On this occasion the Doctor acted in his *medical* capacity; which he sometimes did, when desired by some particular friend. He was well acquainted with the worthy baronet above mentioned, who died soon after, and whose sister his patron William, the first Earl of Radnor, had married. [Note by Stedman.]

^x Seneca, *Thyest.*, v. 394.

fellow, past pleasure myself, and an enemy to it in others : and all agree (P. execepted,) that I was a Methodist. So that no good would be done. They would agree that I said striking things, and therefore contributed a little to their amusement. ‘What will this babbler say^y?’ Why, he will say something more spirited than Dr. *Humdrum*. I fear the face of no man living : it is not fear of them, but my spirits are broken by seeing that my instructions are disregarded, and that at public places there is too much dissipation to permit of any degree of seriousness, and therefore I keep my breath to cool my pottage. Mrs. * (the great wit of the age,) complimented me the other day by saying, ‘Give me leave, Dr. Stonhouse, to ask you when we are to be benefitted by your instructions?’ My reply was that ‘my expectations of benefitting were at so very low an ebb, as in a manner to make me give over all hopes of doing good, and that I should decline preaching at the Wells this season.’ It was not a very polite answer, but a true one. She (as she has a large fortune,) supposed I should have immediately answered, ‘Whenever you please, Madam, to desire it.’ But I knew she had no seriousness in her, but merely curiosity prompted her, which I was not disposed to gratify, and so we parted.

^y Acts xvii. 18.

“At Cheverel and at All-Saints it is my duty to preach, but I dislike, greatly dislike, at my time of life, being made a raree-show of at Bath, the Wells, &c., hopeless of doing good. God knows the sincerity of my heart, when I say, that (old as I am, and weak as I am,) I would preach from January to December daily, had I proper opportunities, and a prospect of being useful.

“You are certainly in a sphere of usefulness, respected and heard with great attention. * * may be an instance to the contrary. However, so long as he comes to church, and sits under the means of grace, he may be impressed when we least expect it. We are to guard against him, and pray to God for him. ‘Be wise as serpents,’ take care he does not hurt *you*; ‘but be harmless as doves,’ have no intention or desire of hurting *him*, further than the hurt such a slanderer may receive by our just and necessary defence of ourselves. This is truly Christian conduct. People may disregard us, and calumniate us as Ministers, but let us do our duty and be faithful to God amidst a generation of unkind and faithless men. Remember what Milton says of Abdiel at the conclusion of the fifth book of his *Paradise Lost* :—

‘Among the faithless faithful only he;
 Among innumerable false unmov’d,
 Unshaken, unsecur’d, untterrify’d,
 His loyalty he kept, his love, his zeal;

Nor number, nor example with him wrought
To swerve from truth, or change his constant mind,
Though single.'

"I lately preached on this text, 'Be ye steadfast, unmoveable, always abounding in the work of the LORD, knowing that your labour is not in vain in the LORD².'

"What a pitiable object must Mr. * * be! old, paralytic, and a stranger, I fear, to the only consolations he can have, the consolations of the Gospel.

'See how the world its veterans rewards.'

"Not so *our* Master. When the true Christian dies, he properly begins to live. How different the serene and peaceful end of your aged relation, in whose death there was every circumstance to reconcile her friends to it. God grant that 'our last end may be like hers^a!'

"I had a letter to-day from Mr. Orton, who has been very ill, and is breaking up apace. 'I have,' says he, 'too much fear and anxiety about the great remove; a weak faith, a wavering hope, and many painful doubts. Give me the kind assistance of your prayers. I want much to know whether this uncomfortable state arises solely from shattered nerves, or solely from a bad state of mind, or from a mixture of both. Pray that God would

² 1 Cor. xv. 58.

^a Numb. xxiii. 10.

shew me this by some convineing evidence, for my doubts are sometimes exquisitely painful, espeecially of late, as my flesh and spirits have been deelining, and I could not but apprehend I was near the end of my pilgrimage.' From this extract you will perceive it is a great and most awful thing to die. In the same letter he writes, ' I am much pleased with Mr. Fleteher's tracts against the Antinomians, which I have been reading ; though I wish he was not so prolix.' But controversy does not suit *my* taste. There are but two elasses, the ehildren of God, and the ehildren of the devil. To whieh of these do we belong, is the important question. No matter whether Protestant or Catholie, Churchman or Dissenter, Calvinist or Arminian. Do you grow in graec ? Are you a man of prayer ? Do you fear God ? Do you love CHRIST ? Are you convinced of the neecessity of the HOLY SPIRIT to purify your corrupt nature ? Do you wateh as well as pray ? These are fundamental questions, clear of all eontroversy, level to every man's apprehension. LORD, direct us in the right way amidst all this confusion and variety of opinions ! ' I am the Way, the Truth, and the Life^b,' says CHRIST. And yet how few are agreed about either the way, or the truth, or consider Him as their life. However, I eontent myself in generals, with-

^b St. John xiv. 6.

out entering into particulars. It is sufficient for me to know, that there is a God, a Saviour, and a Sanctifier; a pardon for sin, a resurrection, and an immortality of bliss. These things are clear. God grant we may make a proper and comfortable use of them, and not dabble in controversy, till we renounce all principle and all Religion.

“You are happy to be out of the way of temptation. ‘Lead us not into temptation,’ is a most necessary petition every where, especially in great cities. I am sure *I* find it so. ‘Deliver us from evil:’ the evil of sin, the evil of hell, the evil of disease, the evil of an accusing conscience; from our evil selves, from evil men, and from the evil one, that great and wily tempter. And yet how many lead themselves into temptation, and plunge themselves into evil, while they pronounce the words, (as a mere matter of form,) ‘Lead us not into temptation, but deliver us from evil.’

“I hope your sister is well, and that she will in time reconcile herself to Cheverel, which must doubtless after first coming to it be dull to her. But time is a kind friend in mitigating our sorrows of every kind. I shall be glad to have her take in good part my well-intended admonitions and religious hints, and that both you and she will particularly remember what I have said in my *Spiritual*

Directions, page 10 and 23^c. I was up yesterday and to-day a little after five o'clock ;—were *you* ? Bad eustoms contraeted in youth, end not but with life : on the contrary, good eustoms prevail to the last. Dr. Doddridge, winter and summer, rose at five : and he made rising an act of devotion in a short hymn, a part of which I shall here transcribe, recommending it to you and your sister to get by heart.

‘ Awake, my soul, and meet the day ;
 Unfold thy drowsy eyes,
 And burst the pond’rous chain that loads
 Thine active faculties.

^c “ Let me prevail on all my Readers to rise early, for the pillow is a treacherous counsellor, and time is too precious to be lost in an unnecessary indulgence, which may in many circumstances be more sinful than the generality of us are aware ; for if they cannot comply with so small an instance of self-denial, how can they be expected to comply with others which may be more difficult ? Only consider how greatly the gain of an hour or two every day from sloth and insensibility really adds to the term of your life, as well as conduces to the preservation of your health. For in effect he can scarcely be said to live, who has no sense of his being, nor use of his faculties ; and the habit of more or less indulgence is known to make an astonishing difference in these last, when we are awake, and capable of using them.”—“ You must likewise redeem time. Remember, time is precious, and if lost, is irrecoverable. Every friend and every thing will be apt to be stealing this from you ; it behoves you therefore to be very careful of it : that you may be so, ask yourself every morning soon after you rise, the following questions, and make memorandums accordingly. (1.) What business have I to do this day, and in what order ? (2.) What opportunities can I this day contrive for doing good to others, or for improving myself ? (3.) What temptations am I likely to encounter, and in what instances have I lately failed ? Remember, punctuality is the very life of business ; and though, strictly speaking, not a virtue, yet from its great use very nearly allied to one, and sure I am that most of the inconveniencies in life arise from the breach of it.” (pp. 13, 31. ed. 1822.)

‘ God’s guardian-shield was round me spread
 In my defenceless sleep :
 Let Him have all my waking hours,
 Who doth my slumbers keep.

‘ I for this hour must give account
 Before God’s awful throne ;
 Let not this hour neglected pass,
 As thousands more have done.

‘ Pardon, O God, my former sloth,
 And arm my soul with grace :
 As, rising now, I seal my vows
 To prosecute Thy ways.’

With these words he sprang out of bed^d.

“ P.S. Stitch a few leaves together, and call it the ‘ Parish Memorandum-book,’ and set down in it any little transactions as they occur. For instance: gave one of the Bibles to *, a Common Prayer Book to * *, Stanhope’s *Meditations* to *, lent Wilson *On the Sacrament* to *, S’s house to be thatched, * the schoolmaster to be called upon, get more young people to be instructed in the Sacrament, &c. In short, keep a kind of a parochial diary in the above manner: then I see at once on my return the state of my parish, and nothing will be omitted or forgotten.”

(4.)

^d See also Bp. Kenn’s *Morning Hymn*. [Note by Stedman.]

LETTER 7. TO THE REV. THOMAS STEDMAN.

“ August 27, 1772.

“ I am heartily glad to hear that your audiences keep up, and still more so that you go from house to house, and meet with much respect and affection. Indeed, Mr. * *, who was here lately, told me you were much beloved by all the people. Let this counterbalance that thorn in your flesh * *. Nothing like visiting the parishioners with a view to their religious concerns, where such visits are acceptable. You did well in lending Mrs. * * Orton *On Eternity*. If she objects to what you say, in order to convince her of the corruption of her nature, and errors of her past life, refer her to passages in the Liturgy and the Scriptures, and endeavour to get her to pray, that she may have her eyes opened to see the evil and danger of sin. Such passages from the Liturgy, as, ‘There is no health in us. Have mercy upon us miserable offenders! O God, the Father, of heaven, have mercy upon us miserable sinners!’ &c. And from the Scriptures, ‘Enter not into judgment with Thy servant, O LORD, for in Thy sight shall no man living be justified^e.’ ‘Create in me a clean heart, O God, and renew a right spirit within me^f!’ &c. She cannot say these are your words: and comment on such passages. Shew her the

^e Psalm cxliii. 2.^f Psalm li 10.

extent and spirituality of the divine commands, according to CHRIST'S own comment on them in the fifth chapter of Matthew. But I hardly expect you will do her any good. Old trees will not bend, young twigs may be formed to your purposes.

“As to the affair you speak of,—my well-weighed advice is, to take no notice of such affronts: leave *that* to others. Remember and imitate Dean Tucker's conduct at a violent election at B^g. His parish told him, if he voted against the vestry, they would not collect him a shilling: his answer was noble, and spoken very calmly, ‘Gentlemen, do whatever is right in your own eyes: I shall certainly vote for Lord C., consequently against *you*; and I shall certainly do my duty to you as your Minister, whether you collect for me or not. If you can answer *that* in your own consciences, I am satisfied; sure I am, *my* conscience shall never reproach me for my conduct towards *you*, and I should be very sorry (for your own sakes,) that *yours* should ever reproach you for your conduct towards *me*.’ This manly, honest, and disinterested behaviour so awed and overcame them, that his collection never lessened.—Go on doing your duty as you have begun, and leave the rest

^g Probably Bristol; where he was Rector of the Parish of St. Stephen.

to Providence. ‘When a man’s ways please the LORD, He often makes (unexpectedly makes,) even his enemies to be at peace with him^h.’ If you appear hurt, * * triumphs; if you court his favour, he grows more insolent. Be barely civil: seem to know nothing, and keep yourself to yourself.

“The following is a short prayer I sometimes make use of:—‘Let us ever be prepared to bear any disappointments we may meet with in our expectations and endeavours, with such a temper as becometh those who believe in Thee, and who regard Thy hand in all things; submitting without murmuring to Thy holy will, and accounting what Thou art pleased to appoint the fittest and best for us. And while we make it our study to do our duty with sincerity and diligence, let us ever with peaceful minds and full resignation, leave all issues and events to Thy disposal.’—Meditate on the text you mention, ‘Be satisfied from yourselfⁱ.’

‘One self-approving hour whole years outweighs
Of stupid starers, and of loud huzzas.’—POPE^j.

“God blesses the use of six means, viz. prayer, reading the Scriptures, meditation, examination, spiritual conversation, and public worship. You know not what good you may do, even after you

^h Prov. xvi. 7.

ⁱ Prov. xiv. 14.

^j *Essay on Man*, Ep. iv.

are dead, by your preaching and conversation. I have reaped benefit this year from things which Dr. Doddridge said to me thirty years ago; which have lately come into my mind with the strongest conviction of their propriety and usefulness. No man knows which of his sermons will or will not do good; it is his business to preach, preaching being a divine ordinance. What the world says or thinks is (and ought to be in a Minister's esteem,) of no consequence; he is to go on doing his duty.

“I know such enthusiasts as * * * set prudence at defiance, calling it (as one of them has done,) ‘a rascally virtue.’ No matter for that; a Christian Minister without it, ill deserves the name of a Christian Minister; and is a bad imitator of his blessed Master, Whose every word was prudent. See all His answers to the ensnaring questions of his enemies.—I am an open man: I never ‘hint a fault, or hesitate a dislike^k,’ but come to the point openly, as a true friend. If a man says painful and disagreeable things to you, depend on it he is your friend, else he would prophesy smooth things, and not care what became of you. Remember the Berkshire proverb :—

‘Trust not to any;
But save the penny,
Against a rainy day.’

^k Pope's *Prologue to his Satires*.

If you have any remaining doubts, consult your *fidus Achates*, Mr. Orton, on the business, who is a wise man and your steady friend. But enough of this.

“Archbishop Tillotson was an excellent man; he gave away the whole of his revenue (exclusive of his necessary expenses,) in charity, and died so poor as to leave his widow only the profits arising from the sale of his Sermons to subsist on: in which he was blameable. She should have been provided for by the archbishop¹.

“You can use exercise enough without keeping a horse. Walk daily, till you are tired; think how many thousands keep no horses, and are strong and healthy: besides, you may hire one at any time.

“I want to be in the *Cheverel-nest*. You have too little company, *we* too much. Such is this life! the happy mediocrity is scarcely any where, or in any thing to be found. Remember us kindly to your sister. I chide you sometimes, but it is in love. *Ubi multa nitent, &c.*^m I commend you both to the blessing, guidance, and protection of the Almighty; and am, Yours sincerely,

(5.)

J. S.”

¹ He left nothing to his family but the copy of his posthumous sermons, which was afterwards sold for 2500 guineas. His Majesty therefore granted his widow in 1695, an annuity of £ 400 during her natural life, and an addition to it in 1698, of £ 200 a-year more; both which were continued till her death in 1700. [Note by Stedman.]

^m Horace, *De Arte Poët.* v. 351.

About the year 1772 or 1773ⁿ he published a Tract entitled:—"A Short Explanation of the Sacrament of the Lord's Supper, agreeable to the Account given of it in the Church Catechism; with suitable Devotions. To which are added, Questions and Directions relating to Confirmation;" which reached the eighth or ninth edition^o before his death.

In 1772 his eldest son died in India; and in the following year his second daughter, Mrs. Palk, died in the same country^p, on which occasion Mr. Orton wrote a letter to him, which was afterwards published; and Mrs. Hannah More composed the following epitaph^q:—

*"Epitaph on Mrs. Lucia Palk, second daughter of the
Rev. Dr. Stonhouse.*

"What needs the emblem, what the plaintive strain,

What, all the art that Sculpture e'er express'd,
To tell the treasure that these walls contain?

Let those declare it most who know her best.

The melting pity she would oft betray

Shall be with interest at her shrine return'd;

Connubial love connubial tears repay,

And Lucia lov'd shall still be Lucia mourn'd.

ⁿ The Preface is dated (in the edition of 1822) "July 15, 1773," but in a letter in Stedman's Collection (p. 49), dated "Aug. 27, 1772," he says, "The sixth edition of my Treatise on the Sacrament is published this day."

^o *Letters*, p. 422.

^p *Letters*, &c. vol. i. 56: ii. 61.

^q Rev. Henry Thompson's *Life of H. More*, p. 384.

Though Grief will mourn, and Friendship heave the sigh,
 Though wounded Memory the fond tear will shed,
 Yet let not fruitless Sorrow dim the eye;
 To teach the living, die the sacred dead.
 Though elos'd the lips, though stopp'd the tuneful breath,
 The silent elay, eold monitress, shall teach;
 In all the alarming eloquence of death,
 With double pathos to the heart shall preach;
 Shall tell the virtuous maid, the faithful wife,
 If young and fair, that young and fair was she;
 Then elose the useful lesson of her life,
 And tell them, what *she* is, *they* soon must be."

LETTER 8. TO THE REV. THOMAS STEDMAN.

"*Bristol, Feb. 4, 1773.*

"Nothing can give me greater satisfaction than to hear you eommended. A just eommendation is an eneouragement to proeeed amidst many discouragements.

"For my own part I am almost siek of preaching, considered merely as preaching, but am determined to persevere in doing my duty. On Sunday seven-night some prinicipal people from —, eame to hear me at All-Saints. I preached from Luke xviii. 22,—‘Yet lackest thou one thing.’ I was told afterwards that the sermon struek them, and they were full of eneomiums upon it. But what was the consequence of this approbation and applause? Were they edified by it? I fear not. For lo! on the Sunday morning following, having been every

night of the preceding week at the play and concert, they set off for —, with their equipage and all their servants. You see I was (like the prophet Ezekiel,) ‘one who had a pleasant voice^r.’ They would not stay to hear me once more, but notoriously profaned the Sabbath by travelling, rather than do it. How mortifying a consideration! how humbling is this to a serious preacher! It shews we are in ourselves nothing without the grace of God to impress what we say on the heart. But I am now an old veteran. I laugh at the idea of popularity, as lighter than a feather. I totally disregard it, and would not give a straw for the praise of all the people in the kingdom, further than as it may be conducive to make any one attentive to me in order to their improvement. I was once, I own, fond of preaching, thought I should do good, and the praises I received were grateful to me. Perhaps I was sinfully vain and self-sufficient; but God has shewed me my impotence, my nothingness, and that it is He (not my rules of speaking, received even from Garrick^s himself, nor animated productions, which) must change the heart. Let you and I, therefore, be more and more convinced of our own insufficiency, and apply more frequently and fervently to God for His blessing; and do our duty, expecting a reward

^r Ezek. xxxiii. 32.

^s See above, p. 72.

hereafter for the mortifications we meet with here. Many a Minister's heart has been broken by the ingratitude of his people, who is now high in the elimes of bliss.

“I fancy you will see the advantage of studying the twenty-fourth page of my *Spiritual Directions*, and of keeping a memorandum of the business of the day, and the order of doing it. For want of such a memorandum formed in the morning, you have left behind you several things you brought with you here.

“Take care of the poor sick woman; and whatever thou expendest, when I return, I will repay thee. Yours sincerely and affectionately,

(6.)

J. S.”

The following is the passage in the *Spiritual Directions* referred to in the preceding Letter, which inculcates a lesson that is probably too much neglected:—

“In the affairs of this world, it is of known use to make memorandums of the several businesses to be transacted every day. In our spiritual life it would be of no less utility carefully to examine into our minds, and imprint on them, what (if the expression may be allowed me,) I would call our particuar business with God, that is to say, what we more espeeially and immediately want with

GOD. For my own part, it has long been a custom with me to ask myself either in my chamber, or as I ride or walk, ‘What business have I this day with GOD?’ namely, What mercies have I to acknowledge? What helps and assistances to implore? What sins to repent? &c. &c. I shall only observe, that the great advantages of such a habit will be more readily felt than described. I was induced to mention this for the benefit of such sincere Christians as would be glad of any likely method to advance their spiritual improvement, especially at such times as they are unavoidably hindered from performing the more solemn devotions of the closet.” (p. 31.)

In 1773[†] he published a short Collection of Prayers entitled:—“Prayers for the use of Private Persons, Families, Children, and Servants;” which was adopted by the Society for Promoting Christian Knowledge; reached the thirteenth edition before his death; and is still retained in the catalogue of the Society’s Publications.

LETTER 9. TO THE REV. THOMAS STEDMAN.

“Aug. 24, 1773.

“In answer to Mr. * *’s disputing letter, methinks I would write something to this effect:—‘I

[†] The Preface is dated “Oct. 5, 1773,” in the edition of 1822, but they are referred to in the following letter dated in Stedman’s Collection, “Aug. 24, 1773.”

am glad to hear of any good done, or likely to be done at — ; but I am fully persuaded, that a zeal to do good should always be regulated by great prudence. It should be a zeal according to knowledge. I desire to be a solid, consistent Christian ; and to have what is the only sure evidence of being a Christian, a love for all mankind, and an earnest desire to please God, and keep His commandments. ‘CHRIST’ (says the Apostle,) ‘is the Author of eternal salvation to them’ (and to them *only*,) ‘who obey Him.’ (Heb. v. 9.) Every thing else is a strife about words. I desire to express myself in the plainest terms in all my religious conversation, as well as in my preaching. As to the figurative language of Scripture, such as the ‘new birth,’ &c., I choose to make use of them seldom and cautiously in my sermons, being so liable to be misunderstood and abused. The high eastern figures do not suit our climate, how proper soever in the connection they stand, where the Holy Spirit of God has placed them. We cannot be too cautious, lest we give wrong touches to the ark of God, and do hurt where we intend to do good.’—Write this, and little besides.

“I fear Mr. * * will employ his time and zeal in preaching doctrines, tenets, words, and phrases, and not solid, consistent Christianity ; not the Catechism properly explained, and Scripture ra-

tionally expounded; but a bigotted, narrow system, unintelligible and unprofitable. This, I know, is called Religion: and others, who are much wiser and better than themselves, are treated as having no religion at all, though, at the same time, all worldly men say they have too much, are righteous over-much, as has often been said of me and others.—I preached in the abbey at Bath not long ago, where was a young clergyman, who behaved extremely indecent, shewing all imaginable signs of contempt of the preacher. But did this affect *me*? Not in the least. As Pope said, when he was abused,

‘I wished the man a dinner, and sat still’^u.

Pope knew he could write verses, though silly poets abused him. I knew my sermon to be solid, and written in no contemptible style. I therefore looked on the young man as a silly being, not worth my anger, though an object of my pity. Another clergyman went into —shire, and not knowing I was acquainted with the family he was visiting, and that a lady there was one of my intimate friends, began abusing my doctrine. But the lady soon silenced him. So you see, I go through much evil report. But these things do not move me. I am going out of the world, and

^u *Prologue to his Satires.*

am sorry to leave it so wicked, and to see those who should reclaim it, so little likely to do it.

‘Tu ne cede malis, sed contra audentior ito^v,’

is my maxim. ‘If this be to be vile,’ says David, ‘I will be viler still^x.’

“When I am dead and gone, you will probably think of some things I have said to you, which may now seem of little importance. I have often said, and I again repeat it, ‘We are to do our duty.’ No matter whether this person or that sneers at either you or me. It is *my* duty (as Minister of Little-Cheverel,) to supply my parishioners with proper prayers for their use^y. It is *your* duty to preach to them faithfully, as my assistant, and as God’s Minister, which you have always done.—Expect no thanks from parents for teaching their children their Catechism. The single question I ask my heart is—‘What is it my duty to do?’ I answer—‘to catechise.’ I am got quite indifferent about thanks, gratitude, or popular applause. I give myself little concern, whether I have eighteen or eighteen hundred hearers,—except for *their* sakes. I am to do my duty, as Rector of Cheverel, and Lecturer of All-Saints in Bristol.

^v Virgil, *Aen.* vi. 95.

^x 2 Sam. vi. 22.

^y He had at this time sent a number of his book of *Prayers for the Use of Private Persons, Families, Children, and Servants*, to be distributed among his parishioners. [Note by Stedman.]

At the Day of Judgment, it will not be asked, 'What number of hearers had you?' but, 'Were you faithful? Did you do your duty?' I see so little good done, and mankind are so indifferent about the concerns of Religion, and so keen after pleasure and profit, that I am ready to despair of doing good. Yet it is my duty to exert myself; and I do it, and will do it. Act on this principle, and set your mind at ease. Nay, it is the only principle, which can give ease and true content. I conclude the subject with this one admonition: 'Use eagle-eyed prudence, and heart-breaking perseverance.' This was my rule as a physician, and shall be so as a divine.

"Your text from Proverbs xxix. 1st. was a very proper one. Jeremiah was a weeping prophet, and did little good. Ezekiel was a fine speaker, (had a musical voice,) but did little good. Isaiah used a sublime style, yet made few converts. CHRIST worked miracles, and never man spake like Him; yet, who among the Scribes, and Pharisees, and great men, believed on Him, or attended His ministry?"

(7.)

* "He that, being often reprov'd, hardeneth his neck, shall suddenly be destroyed, and that without remedy."

LETTER 10. TO THE REV. THOMAS STEDMAN.

"1774.

“ Had you, when you left Mr. * *’s on Monday politely, but positively, declared you could not repeat your visit on Wednesday, he would have had no pretence for sending his horses for you. But *you* said, *if* I come. And if, after such a declaration, he had sent his coach and six, and ten outriders to have escorted you over the Downs, you would have been justified in not going without the least breach of politeness—unless, indeed, it can be deemed unpolite for a clergyman to act consistently, which I cannot think it is; though indeed too uncommon.—But enough of this subject.

“ You may give the prayers to Mrs. * to put into her book; because they may strike her more when detached, than, as they were originally printed in the Prayer-Book. You know not what good may be done to her. However, we are to use the means. Thus we do our duty. We leave the success to God. The very next sermon you preach may convince * *. The next month * * * may be ill, and God may set home on his heart something you may have said to him. Such things have been; and may be. Who shall limit God’s power and grace? Preach boldly: resist the devil:

be not discouraged: and when God says, (like Jehu^a), ‘Who is on My side? Who?’ let the Rector of Cheverel and his Curate, say each for himself, ‘I, Lord, I.’ Let us say, ‘Here I am^b,’ as Abraham said, when God called. The indifference shewn to your preaching by *, cannot do you half the harm, as the friendship of * * will. ‘Cease from man, whose breath is in his nostrils, for wherein is he to be accounted of^c?’

“You say you are very lonely, and have no companions. What company have other serious country parish priests?—What company had CHRIST Himself?—a parcel of fishermen, and the lowest of the people: none of the great; none of the Pharisees came near Him. He went about doing good,—but to whom?—to farmers, day-labourers, and the common people. A Nicodemus, and Joseph of Arimathea, are mentioned, as prodigies. The spirit of the world, and the spirit of CHRIST, ever were, and ever will be irreconcilable.

Yours sincerely,

J. S.

“P.S. Thinking of you lately, I threw together the following hints. Genesis xii. 2. ‘Thou shalt be a blessing.’—First: Consider what was required of Abraham, in order to his being entitled to the promise made him in the text.—He was required to obey the Divine command, and to

^a 2 Kings ix. 32.

^b Gen. xxii. 11.

^c Isaiah ii. 22.

leave his country, friends, &c.—He was to follow and trust Providence.—He was to act herein by faith in God.—He was to consider himself as a pilgrim on earth, seeking a better country.—Secondly: Consider the promise made to him: ‘Thou shalt be a blessing.’—Abraham was made a blessing to his own family: and a blessing to future generations.—Thirdly: By way of improvement.—How dreadful is it to be a curse to others.—How desirable is it to be a blessing to others. How cheerfully should we give up worldly considerations and interests to be thus useful.—How honourable and glorious is the character of the Messiah, JESUS CHRIST; Who was such a blessing to the world, the greatest it ever enjoyed.—I hope this plan of a sermon will be acceptable to you. God has made you a blessing at Cheverel. Consider well this sentence:—“*Nunquam a turba mores, quos extuli, refero. Inimica est multorum conversatio*^d.”

(8.)

In 1774^e he published a Traet entitled:—“Hints from a Minister to his Curate, for the Management of his Parish;” which reached a second edition. It contains some useful suggestions on the General Duty of a Minister, on Preach-

^d Seneca, *Epist.* 7. § 1.

* The Preface is in the edition of 1822 dated by mistake “1744,” instead of “1774.”

ing, on Catechizing, on Confirmation, on Baptism, on the Sacrament of the Lord's Supper, on Singing of Psalms, on a Minister's own Example, on Visiting his Parishioners in General, on Secret and Family Prayer, on Reading the Scriptures, on Visiting the Sick, and Miscellaneous Hints. In the Preface he says:—"It may be necessary to observe by way of apology for the inaccuracies and egotisms in this piece, that it was originally the private letters of a Minister to his Curate, which would never have been published, had it not been at his repeated desire; to save the trouble of making transcripts occasionally requested by intimate friends, and in hope that it might be of some use to young Clergymen when they first undertake the care of a parish." In the same year (1774) he published another little Tract entitled, "The Religious Instruction of Children recommended," which was adopted by the Society for Promoting Christian Knowledge, and reached the fifth edition before his death.

In the following year (1775)^f his friend and curate Mr. Stedman left Cheverel for the small living of Wormington, near Winchcombe, Gloucestershire^g; but this separation did not at all lessen their intimacy.

^f Orton's *Letters*, p. 157.

^g The present income (according to the *Clergy List* of 1844,) is £143; the population only 73.

LETTER 11. TO THE REV. THOMAS STEDMAN.

" *Bristol, Jan. 4, 1776.*

" I and my whole family have been very ill with the influenza; and my only brother (after a few days' confinement,) died of it.

" Mr. Garrick's death^h affected me much; with whom I had been long acquainted, and whose wonderful powers I so much admired. He has left Miss Hannah More a legacy, but what I know not. She is at present with Mrs. Garrick, who sent for her to London to be with her.

" Miss More's last poemⁱ has got her great reputation: a thousand of them were sold in a fortnight. The second edition will appear soon. Her talents are amazing; and yet she is without pride.

" I send you what follows from a correspondent^j: — 'Notwithstanding the great sale and reputation of Lord Chesterfield's Letters, it is but lately that I had time, or indeed inclination to peruse them. When I was told that his lordship, as a part of polite education, forbids his son to laugh, (for I am vulgar enough to seek all opportunities to shew that distinction between us and brutes,) I was not so eager as the rest of the world to be taught

^h There seems to be some confusion in this Letter, as Garrick died Jan. 20, 1779. Perhaps this paragraph may belong to another and later Letter.

ⁱ Probably *Sir Eldred of the Bower*, first published in 1775.

^j In the Memoir of H. More prefixed to her Works (p. 13.) this extract (with the verses,) is attributed to Garrick, though it is not included in his published Correspondence. See also H. More's *Life and Corresp.* vol. i. p. 78.

politeness, at the expense of my pleasure. However, his Letters came in my way, and by reading them I have learnt what I hope soon to forget, viz. that laughter is a sure sign of ill-breeding, and that women have no genius. Very luckily a full answer to his lordship's assertion was recommended to me: I mean Miss H. More's poem, *Sir Eldred of the Bower*. The real pleasure I received in reading that, and *The Bleeding Rock*, two legendary tales, by the same author, was to me so point blank against his lordship's doctrine, that I could not help shewing my gratitude to the lady, and my disapprobation of the lord, in the following lines:—

‘Far from the reach of mortal grief,
Well, Stanhope, art thou fled;
Nor could'st thou, Lord, now gain belief,
Though rising from the dead.

‘Thy wit a female champion braves,
And blasts thy critic power;
She comes!—And in her hand she waves
Sir Eldred of the Bower.

‘The victor's palm aloft she bears,
And sullen foes submit;
The laurel crown from man she tears,
And routs each lordly wit.

“‘A female work, if this should prove,”
Cries out the beaten foe;

“‘Tis Pallas from the head of Jove
Complete from top to toe.

““ With feeling—elegance, and force,
 Unite their matchless power,
 And prove that from a heavenly source
 Springs *Eldred of the Bower*.”

““ True,”—cries the God of Verse, “ ’tis mine,
 And now the farce is o’er,
 To vex proud man, I wrote each line,
 And gave them HANNAH MORE.” ”

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“ Lowman I knew personally, who was a Dissenting Minister near London, and an excellent writer. His *Hebrew Policy* is well worth your reading, so is his *Ritual*, and his *Comment on the Revelation*.—Merivale’s *Prayers*^k are admirable; perhaps the very best ever written.—My *Important Truths and Duties*^l will be taken, I am this day told, on the Society’s list.—Have you seen Fletcher’s *Scripture Scales*? wherein he cuts the Antinomians piecemeal. He is a glorious fellow; but too prolix and tedious in his writings.

“ P.S. ‘ Fletcher’s pieees,’ says Mr. Orton, ‘ will do good.’ Speaking of his antagonists, he says, ‘ The Spirit of God never teaches men to argue childishly, to act irrationally, nor to behave immorally.’ ”

(9.)

^k See below p. 232.

^l Here is another reason for suspecting some mistake, as the Preface to this Tract (in the edition of 1822) is dated “ April 15, 1778.”

LETTER 12. TO THE REV. THOMAS STEDMAN.

"Feb. 1776.

"I passed through great difficulties, on account of the snow, in getting to Longford Castle, and more in returning home. My Lord died without a murmur, and with great resignation, fortitude, and patience. I administered the Sacrament to him on Friday night; and he died on the Sunday following, at ten in the morning. A most solemn scene! Lady Radnor, Miss Duncombe, (Lord Feversham's daughter,) Lady Radnor's sister, Lord Folkestone, and two other of my Lord's sons, all received the Sacrament with him, kneeling around the bed. I was, as you may well suppose, greatly affected during the administration of it. He took leave of his wife and children, and gave them all advice on religious principles. Few such noblemen! He died within my arms; and I am pleased with the thought, that he had a sincere regard for me^m.

"I have lately been employed in writing some

^m Immediately on his Lordship's death, Dr. Stonhouse drew up and caused to be printed in the public papers an account of him, of which the following is the concluding sentence:—

"In the conjugal relation his Lordship was indulgent and constant;—in his parental affectionate and judicious;—as a member of society, active and benevolent;—as a peer of the realm, loyal and independent;—as a Christian, uniform and exemplary.—His death is deeply and universally lamented, and his memory must be ever revered: for 'the righteous shall be had in everlasting remembrance.'" Psalm cxii. 6. (*Letters*, p. 84.)

short expositions on select passages of Scripture, and have preached them at All-Saints; which have been taken notice of, as more improving than common sermons. I would on experience strongly recommend this method to you. Choose some interesting passage: give the meaning of each verse: then the practical use of it: and conclude with a general exhortation, or spirited address, or some striking inferences. Much depends on the choice of passages to be expounded. You have seen my sermon on Peter on The Seaⁿ. These I now speak of are exactly like that^o. You will be pleased to hear that the seventh edition of my little Tract on the Sacrament was finished last week.

“On Sunday last I preached from Jer. vi. 8. ‘Be thou instructed, O Jerusalem, lest My soul depart from thee: lest I make thee desolate, a land not inhabited.’ I observed, that God’s people, even the best, stand in need of instruction.—Notice was taken of the amazing obstinacy and wickedness of the Jews; but that we Christians are full as wicked.—It was shewed how unwilling God was to give them up, and to make Jerusalem desolate, a land uninhabited. But they compelled Him to fulfil His threatenings denounced against

ⁿ St. Matth. xiv. 22—33.

^o See p. 127: *Hints from a Minister &c.*, p. 3 &c.

them; as they disregarded His prophets, ordinances, mercies, judgments, &c., and refused all instruction. This is greatly *our* case: and we, like them, if we persist in our wickedness, shall at length force God to give us up.—I endeavoured to make this a very useful sermon. The text is striking. That expression in it, ‘lest My soul should depart from thee,’ is very strong and beautiful: *q. d.* notwithstanding all my affections, though My soul is (as it were) yours, and attached to your interests, yet your ungrateful behaviour will provoke Me to give you up, and to punish you; making you no people, and wanderers through the world.

“I entirely agree with Mr. * *, and am more and more convinced that the great reason why preaching is of so little service, (I mean even evangelical preaching,) is, because our hearers do not pray for God’s blessing: without which, all the means He has appointed will be ineffectual. Indeed, the generality of preaching is of such a nature, as to prevent attention, and retention. Cold harangues, without any plan, divisions, order, or regularity; with little or no application.—What can the people remember of such sermons?—Mr. Orton is the best sermon-writer I know; his thoughts and plans so proper and natural. His sermon on staying at home is excellent: so is

that on Moses' invitation to Hobab—one of the best^p.

“ You write your sermons very neatly. But take an old man's advice.—Write from this day every sermon in a large and legible hand, fit for a man of sixty to read: else, if you live, you will have all your work to do over again, when you are less able to do it. What did an old clergyman (Mr. Broughton, of Redcliff church here,) say to me a short time before he died?—‘ Doctor,’ said he, ‘ I once thought I should never be old; and have written my sermons in so small an hand, that I cannot read them now even with spectacles.’ *Verbum sat sapienti.*

“ Your old hearer, Mrs. * * of —— is dying; and will scarcely be alive when you receive this. I attend her as a divine, and pray daily with her. She is a great sufferer; but is very desirous of instruction: patient and resigned, in continual prayer, and in such a state as a Minister would wish to have her. Her poor mother is greatly distressed, being her only child, and newly married; but bears her affliction like a Christian. She thanks you for your kind remembrance of them.

“ Your successor Mr. * is not a man of popular abilities; but strictly conscientious, and whatever he engages to do, is punctual in doing it. My

^p See Orton's *Practical Discourses*, Disc. 20 and 22.

Hints to a Curate, he fulfils to the best of his abilities; but the congregations are lessened, as I expected they would be.—I am heartily glad to find that your congregations increase at Wormington; and hope it will please God to bless your ministry there.—Your coming into that living has in it something very remarkable: that Dr. * *, whom you knew not, should come to you to Cheverel, to make you an offer of a parish, which you had never heard of before; and commissioned to do this by a gentleman to whom you were a perfect stranger; is indeed very surprising. But various are the ways of Providence; to us unsearchable: and you are always to consider it as a remarkable Providence, that you are placed in a sphere of usefulness in so singular a manner. See Prov. iii. 5, 6.⁹

“Remember what I said to the man, who wanted me to marry him, with respect to the *plate*, and send it to your * *. When a man thinks of being married, let him ask himself, what he has got to put upon the plate for his wife’s breakfast, dinner, and supper—for she must eat. Let him think well on these lines:—

‘She cannot feed thee with her lips and face;

She cannot clothe thee with her warm embrace.’;

⁹ “Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths.”

“ *Omnia vincit amor*^r. *Amorem vincit paupertas*.
A single man now-a-days, with a small fortune,
is much better off than a married man with a
tolerably good one. If he can get —, his match
with Miss * may be very proper. We must trust
Providence in some measure; but prudence is to
be taken into consideration with Providence.
Tempting God, and *trusting* Him, are widely dif-
ferent.

“ I am glad you are to preach the Visitation
Sermon at Campden: don’t be afraid of man.
See Prov. xxix. 25.^s Speak the truth, but in love.
How shall reformation be brought about, but by
convincing men of the error of their ways?
Adieu! Your assured friend, J. S.

“ I wish I had a rookery like yours at Worming-
ton. Could I take Mr. *’s house, near Cheverel, I
believe I should do it for the sake of his rookery.”

(10.)

LETTER 13. TO THE REV. THOMAS STEDMAN.

“ 1776.

“ But every year the world becomes less serious,
and less inclined to buy and read religious books.
—I wish the same person^t would *publish* an expo-
sition sermon or two, and preach *many*. An

^r Virgil, *Ecl.* x. 69.

^s “ The fear of man bringeth a snare: but whoso putteth his trust
in the LORD shall be safe.”

^t That is, Mr. Stedman himself.

admirable subject for him would be an exposition, verse by verse, of the former part of the fourth chapter of Genesis, to verse fifteen (inclusive) on the story of Cain and Abel. Let the eighth verse be the text: let him give the meaning, and a practical observation on each verse; and a general improvement of all the verses at the conclusion, the same as in Dr. Doddridge's *Family Expositor*. It is a very striking passage: and much may be said on vital Religion, and the customary offering of prayer and sacrifice from an unrenewed offerer. Many pertinent reflections may be introduced, so as to be very instructive, and very entertaining, and likely to be long remembered. No sermons are equally useful with expository sermons. . . .

"I am glad you preached the Charity Sermon at W., though the collection did not answer your expectations. You may have done good. People are necessitous, (rich, as well as poor,) as they spend so much of their incomes in dress and luxury, and have little left for charity.

"The Dissenters are infatuated: so says Mr. Orton. There never has been before (nor probably ever will be,) so good a king on the throne of Great Britain as the present.—Almost every one, now it is too late, owns the wisdom of the Dean of Gloucester's neglected scheme of an amicable separation from America at first. Had it been adopted,

our honour would have been saved, our treasure, our soldiers, &c. Even now, says the Dean, the sooner we part the better. He is not at all discouraged: and says, what dastardly wretches we are to suffer our spirits to sink, as if we were a conquered nation.

“ I have such a list of my former acquaintance as your letter speaks of; which I often look over; and think how soon my own name must be added to the list—*Fuimus*. On the other side of the grave is the land of the living: this is a kind of death-state.—I have been too much hurried with company, which I find myself more and more averse to; and am more weaned from the world and all its concerns, which are now of little account to me, any further than I wish to do any little good my weak state permits me. ‘ LORD^a, now lettest Thou Thy servant depart in peace,’ especially after having seen my much-loved daughter. The Bible is now almost the only book I read: and Mr. Orton’s *Discourses to the Aged*, which I ponder on much. God bless and succeed all your endeavours for His glory, and the good of mankind. Adieu!

“ Yours sincerely,

J. S.”

(11.)

^a St. Luke ii. 29.

^v Mrs. Vausittart, who had been several years in India. [Note by Stedman.]

LETTER 14. TO THE REV. THOMAS STEDMAN.

“Bristol, April, 1777.

“The inclosed soliloquy is written by Miss Hannah More^x.

‘A MORNING SOLILOQUY’.

‘As early rising is very conducive to health, and to the improvement of the mind in knowledge and piety, this Soliloquy is designed to promote so important an end; and is recommended more particularly to young persons, as, by contracting a habit of rising early in the days of their youth, they will be less liable to depart from such a custom as they advance in life. The last stanza is expressive of the action of rising, in order that those who repeat it may have no excuse for not quitting their beds immediately.

‘Soft slumbers now mine eyes forsake,

My powers are all renew’d:

May my freed spirit too awake,

With heavenly strength endued!

‘Thou silent murd’rer, Sloth, no more

My mind imprison’d keep;

Nor let me waste another hour

With thee, thou felon, Sleep!

* Said by Mr. Roberts (*Life and Corresp. of H. More*, vol. i. p. 48.) to have been written at the desire of Dr. Stonhouse.

† See *Works*, vol. vi. p. 25.

'Think, O my soul, could dying men
 One lavish'd hour retrieve,
 Though spent in tears, and pass'd in pain,
 What treasures would they give!
 'But seas of pearl, and mines of gold,
 Were offer'd then in vain:
 Their pearl of countless price is lost',
 And where's the promis'd gain?
 'Lord, when Thy day of dread account
 For squander'd hours shall come,
 Oh let not this increase th' amount,
 And swell the former sum!
 'Teach me in health each good to prize,
 I, dying, shall esteem;
 And every pleasure to despise
 I then shall worthless deem.
 'For all Thy wondrous mercies past
 My grateful voice I raise,
 While thus I quit the bed of rest
 Creation's LORD to praise.'

"Preach, live, and act to the glory of God.
Pulvis et umbra sumus^a. The scene will soon
 close, and that for ever. My congregations here
 keep up, (*sui generis*,) consisting of serious people,
 without enthusiasm, from all places of worship.

"Religion itself can suffer no stain from the sad
 conduct of Dr. Dodd^b. It ever was, and ever will

^z See St. Matth. xiii. 46.

^a Horace, *Od.* iv. 7. 16.

^b Who was executed for forgery, June 26, 1777.

be, bright, reasonable, and worthy of God; however inconsistently its professors may act.

“I have been collecting all the tracts of Mr. Fletcher of Madeley, which are very valuable, and deserve preservation. His style is too prolix; but his sentiments are mine. He is one of the humblest, most consistent, and best Christians I ever knew.

“— I remember many transactions of my youth, of which I am now heartily ashamed, and for which I am much grieved. You are young:

‘Felix quem faciunt aliena pericula cautum.’

‘When God’ (says Job^c), ‘writes bitter things against us, He makes us possess the iniquities of our youth.’ I begin to be more and more anxious about my eternal concerns, than ever. Considering the signal advantages I have enjoyed of becoming religious, particularly from the advice and example of Dr. Doddridge and Mr. Orton, many failings and sins, of which I am conscious, must be peculiarly heinous and aggravated. Horace says:—

‘Ne cui de te plus quam tibi credas^d.’

“No matter what others think of me. The grand question is, what do I think of *myself*? People’s saying I am good, does not *make* me so. One

^c Job xiii. 26.

^d Epist. i. 16. 19.

would not willingly go tremblingly, or even doubtfully, into the presence of the Great Judge. To keep the due medium,—not to be confident, and presume; not to be diffident, and despair,—is a difficult point. But it is better to err on the head of caution and diffidence, and even fear, than confidence.”.

(12.)

LETTER 15. TO THE REV. THOMAS STEDMAN.

“*Haldon House^e, near Exeter, Aug. 19, 1777.*

“I have been here three weeks, (a delightful situation!) and shall return to Bristol to-morrow. Thanks for your travelling text^f. I shall meditate on it.

“It is always a great pleasure to me to hear of your being well received in your clerical capacity; and ‘I wish you good luck in the name of the LORD^g.’ ‘Do your duty in that state of life, into which it shall please God to call you,’ as you were early taught in your Catechism, but keep your expectations low. I fear some of those warm admirers your letter speaks of, have only had their

^e The seat of Robert Palk, Esq. M.P. [Note by Stedman.]

^f “When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee.” (Prov. vi. 22.)—Take with you your Bible, to furnish you with subjects for meditation on your journey; which will be your guide, and guard, and pleasant companion. [Note by Stedman.]

^g Psalm cxxix. 8.

passions affected for the present ; and that, if you should require them to alter some parts of their former sinful conduct, they will be too ready to say, 'This is a hard saying^h,' and will walk no more with you. I shall be glad to find myself mistaken in my opinion, and would avoid judging rashly and severely.—While I was at Cheverel this summer, I was requested to preach at — ; which I did on a very alarming subject. Your former acquaintance Mr. and Mrs. * * were at church, and commended the sermon to one of my family, inquiring whether I should preach at my own church in the afternoon. Being answered in the affirmative, they said they would attend. No sooner had they spoke the words, between — and their own house, but up comes young * * from Devizes, and another person with him, saying they were come to dine with them. This put an end at once to their coming to hear me, though it was the last Sunday I was to be there. See what admiration is ! It is more or less so with people of all ranks in this age of thoughtlessness and levity, except among a few real Christians. No gentleman will dine half an hour sooner to hear the afternoon sermon, be the preacher who he will.—In short, people begin every where to be less and less solicitous about preaching, reading

^h St. John vi. 60.

serious books, &c. I see this visibly every year. However, we must die fighting. Faint, yet pursuing, with sword in hand."

(13.)

In 1778 he published a little Traet entitled, "The most important Truths and Duties of Christianity stated; designed for those in the Lower Stations of Life, particularly for the Instruction of such as cannot read;" which was adopted by the Society for Promoting Christian Knowledge, and reached the sixth or seventh edition before his deathⁱ.

LETTER 16. TO THE REV. THOMAS STEDMAN.

"Little Cheverel, 1778.

"Most willingly would I have sent you the sermon you desire, had I not destroyed it soon after I preached it; thinking I could never have any more occasion for it. I wrote it to preach on a Feast Sunday here; and to the best of my remembrance the purport of it was as follows:—These wakes were feasts held in commemoration of the Saint, to whom the church was dedicated, at its consecration. The reason of this dedication to some particular Saint, was, that the parishioners might be induced to recollect frequently this eminent servant of God, to cultivate the Christian graces

ⁱ *Letters*, p. 423.

which shone forth in him, and to follow his example; praying for grace to follow the example of all God's servants departed this life in His faith and fear. Seeing our church every time we pass it, as dedicated to St. Peter, that Apostle's repentance, zeal, &c., should be recollected by us.

“ I observed, that persons came formerly (especially friends and relations,) to spend the wake in extraordinary religious acts: some endowing the church at that time with particular portions of land: the writing, which conveyed this land, was offered to God at the altar by the donor on his knees, and the Priest prayed for God's blessing on him. As Solomon's temple was dedicated to God by extraordinary acts of devotion; so these annual meetings were always observed in like manner. One end of these feasts was to refresh strangers, the religious poor, relations, and others. Extraordinary hymns were sung, sermons preached, and prayers offered up to God, alms given to the poor; and sometimes being continued till very late at night, were called *wakes* or *vigils*. In short, it was a religious festival for improvement and moderate refreshment; but now abused to intemperance, riot, &c., and the whole perverted.

“ In the conclusion of the sermon, I took notice of the perversion of such good purposes; and warned my hearers against intemperance: adding,

that still good people may, if so disposed, make a proper use of these customs, not absenting themselves from church either morning or evening, and exhorting one another to edification. Formerly, a Christian, who had doubts, or wanted information, would say, 'At such a wake I shall meet with experienced Christians, from whom I shall get knowledge, and receive encouragement.' I observed, that *hospitality* is no crime, but the *abuse* of it: and spake strongly against irreligious and idle visiting on a Sunday, which wakes were never designed originally to promote.—I shall be glad to have these hints of any service to you, and am now sorry I burnt the sermon.

"Our Bishop has thanked me for my little tract, lately published^k. He told me, he liked it much, and thinks it well calculated to do good. He has likewise spoken well of it (I hear,) to some of the Clergy. The manner of putting the texts in the notes, he much approves of. The fourth edition (2000) is now in the press, and will be published next week; four hundred of which are bespoke. It has had a much greater sale than I ever expected; above eleven hundred of them have already been sold. I shall be glad to have my friends recommend it in order to do good, which is my sole end of publication.

^k *The most Important Truths, &c.*

“If you were asked to preach at B. why did you not? Your declining it was wrong. Preach when you can. *Praedica fortiter: aliquid adhaerebit.* I am almost disabled, and can bear no fatigue. I now repent the many times I refused preaching; fearing lest people should think me conceited and vain. But what had I to do with *their* thoughts? Was I *their* servant, or God’s? I should have said to them, ‘Wist ye not that I must be about my Master’s business¹?’ Was I accountable to *them*, or to God? Work while you are young: *I wish* to do it. Old age will be stealing upon you by imperceptible degrees, when you will not be able to exert yourself. The time is almost past with me; *non sum qualis fueram*^m; and infirmities, old age, and death await me. However, I am thankful that I am not quite useless; and rejoice in the thought, that God will raise up others to proclaim the glad tidings of salvation by JESUS CHRIST to all who truly turn to Him; and in this thought I am comforted.

“I am taking pains with all my parishioners who cannot read: and, as I am soon to preach the Visitation Sermon, will recommend all such, as objects of compassion, to the particular attention of my brethren the Clergy.

“Dr. * * is remarkably punctual to every form;

¹ St. Luke ii. 49.

^m Horace, *Od.* iv. 1. 3.

but he likes nothing beyond this : and, though he has a great regard for me, (as I have for him,) he looks on me as a speckled bird, not as a Methodist, but as righteous over-much.—I think you judge rightly in breaking off all acquaintance with Mr. * *. But, do what you will, if you preach in earnest, as one desirous to save souls, you cannot escape being branded as a *Methodist*. At least, I cannot; who have no sort of connection, or acquaintance with themⁿ.—I see more and more of the opposition of the — to serious preaching and vital Religion : as Pope says,

‘Content in decencies to dwell.’

“I am very happy in my country retirement, and hope useful to my parishioners. What Mr. * * * calls the *dulness* of Cheverel, that is to *me* the luxury of enjoyment. I dread nothing so much as company and interruption; especially, as I grow older, more infirm, and better know the use and importance of time.”

(14.)

LETTER 17. TO THE REV. THOMAS STEDMAN.

“1778.

“I am exceedingly delighted with, and I hope profited by, Mr. Orton’s *Sacramental Meditations*;

ⁿ Yet for such pious and active men, as Mr. Wesley, Mr. Fletcher, &c., he had a great respect. [Note by Stedman.]

which I have read a second time, and I hope not for the last time. Miss Hannah More esteems them much^o. I recommend them to our Church people to take with them to the Sacrament, to read in their pews before and after that Ordinance; as preferable to those books on the Sacrament in common use; which are some of them very injudicious.

“The more I think on Mr. Orton, Dr. Doddridge, and men of that stamp, the more I approve their writings, and manner of propagating Religion. No flights of enthusiasm, no peculiar phrases, no indecent warmth, no want of regular and digested plans. The Dean of Gloucester in a letter to me, speaking of Mr. Orton’s sermons, says:—‘I do not know that I ever found such warm Christian piety, and so much of the cool reasonableness of Religion mixed and blended together in any writ-

^o In a letter to Dr. Stonhouse, she writes thus:—“I am more and more pleased with Mr. Orton’s *Meditations*. I particularly like the addresses or petitions, which he puts into the mouths of individuals, and which are marked by an inverted comma in the margin. Nay, I have been sometimes tempted to imagine, that, if a larger part of it had been put more in the person of the reader, than of the writer, it would have been more striking. I think a meditation should differ from a sermon in this particular, that whereas the latter is the address of the preacher to the hearers, in the former, the author should, as it were, keep himself out of sight, and the matter be put in the form of a soliloquy between the reader, who is communing with God, and his own soul. Perhaps, my remark is impertinent; but I am in the habit of writing to you my thoughts as they occur, without the trouble or the art of dressing them up. It is a delightful book, full of solid sense and rational piety.” [Note by Stedman.]

ings, as Mr. Orton's.'—When I consider what Mr. * *, and other Dissenters say of his writings, as being too strict, I am more and more confirmed in my opinion of their excellency, and of the decline of Religion in the hearts of those who make the objection. I see nothing in him too strict. Can men love God, and serve His cause too much? Read frequently his excellent preface to his *Religious Exercises*. 'Let these Discourses,' said he, 'be tried by the Word of God, &c.^p,' and not by modern Dissenting Ministers, and other fashionable Dissenters. *They* are degenerated: *he* consistent, and one of the true sterling Gospel Ministers. Perhaps it might have been more prudent in him not to have published his sermon against play-houses^q: but let them who find fault with it, answer it in print. I openly declare Mr. Orton's sermons to be some of the best in the English language; suitable to the highest, as well as to the lowest audience; and never will I minee

^p "I have only to desire that these Discourses may be tried by the Word of GOD; and if any thing be urged in them which is not expressly required there, or may not by fair consequence be deduced from it, and therefore is in effect required, the Reader is at liberty to reject it. Otherwise let him take heed how he reject it, lest he be found despising, not man, but GOD. By this Word we are all to be judged at last, and not by the fashions and manners of the age. May we all therefore pay a becoming regard to it, and to those duties owing to the blessed GOD which it commandeth; for 'to love Him with all our heart, and all our soul, and all our mind, and all our strength, is the first and great commandment.' (St. Mark xii. 30.)"

^q *Practical Discourses*, Disc. 35.

the matter for any polite company whatever, who may find fault with him^r. The fault, I fear, is in their own hearts, not in his writings. Let us who are Ministers, ‘set our faces as flints^s ;’ and never budge an inch to please gainsayers. I fancy Mr. * * thinks me and my writings too much in earnest. But be it so. I am now pretty near the end of my race ; and I will not flag at last, *Deo adjuvante*.

“Who will pay your expenses to —, where you are invited to preach? Do what good you can ; but with as little expense as possible, till you can better afford it. Remember Lord Chancellor Hardwicke’s rule, on his being called stingy, because he did not give so large a sum to a charity, as was expected :—‘ Bc *just*, before you are *generous*.’ That great man was truly generous, for he paid all his debts ; and consequently what he gave was out of his own stock, and not out of tradesmen’s, to whom he was indebted. * * * was called generous. No such thing ! He was *unjust*. The money he gave was his tradesmen’s, not his. Let a man be just to others, and consistently with this, let him do all the good he can.”

(15.)

^r See above p. 123.

^s Isaiah l. 7.

LETTER 18. TO THE REV. THOMAS STEDMAN.

“ *Little-Cheverel*, 1779.

“In a general conversation with the —, he observed, that almost all the Chaneellor’s livings were promised long before the death of the incumbent. *Ex. gr.*, he himself had the promise of —, twelve or thirteen years before it fell, of Lord Chaneellor Hardwieke, obtained for him at the request of Lord * *.—The only mode Mr. * can pursue is to get some staunch friend to apply to the Lord Lieutenant, who (as such,) must have an interest with the Chaneellor, to acquaint him of the ineumbent’s being old and infirm, and to beg the next turn of the living of — for *him* when it falls. No one knows any thing of this, but his friend, who applies to the Lord Lieutenant; and he privately transaets this with the Chancellor. Take my own ease. When I went into orders, Lord H. (with whom I was well acquainted, and to whose family I had long been physieian,) told me, unasked, to fix on a living. I did on —. On his lordship’s application to the Chaneellor, he promised it me, and entered my name in his book. But Lord H. and the Chaneellor were both turned out about a fortnight before the living fell; a year after I had been set down for it: so I lost it. New ministers

begin new books for new friends. If * does not ask for it some one else will. No matter how much he is beloved by the parishioners, or * * *welchified*. Abilities or usefulness have little to do in the matter. Does he think such great men inquire particularly into a clergyman's character, (unless he is notoriously — like parson —,) or the inclinations of the parish? No such thing. The great question is, what interest has the great man who applies to him? A tallow-chandler's son in a corporation would beat even a Sherloek, if he stood for a corporation living.—I rejoice to hear that Mr. * is well received and useful at —. Long may he continue so! But let him expect little from all this. A worthless parson who used to earouse with Lord * * *, got the rich living of —, with a noble church and a complete parsonage house, because my lord, who has considerable interest, applied for it.

“So much for preferment, and the objects of it.

“The Northampton Infirmary-Report was drawn up by me for several years together, and in different shapes; and, when I left Northampton, I believe, they never departed from my last form:—at least they have not, unless they altered it this year. No inconvenience either at Northampton, or Salisbury, has ever been found by the *column of arrears*; but, on the contrary, it brought in a

great deal of money at first, and keeps the subscribers in order since. I strongly recommended it to be adopted at the Salop Infirmary.

"A Socinian liturgy is introduced (you say,) at the place of worship in Shrewsbury, where Mr. Orton formerly preached! *Tempora mutantur!* Well! I will die a *Baxterian*, and *Doddridgean*^t.

"Pray see the first volume of Bp. Browne's sermons, if possible. Miss H. More is delighted with it. Nothing can give greater information as to the satisfaction and sacrifice of CHRIST, &c. Any one who buys sermons will find them worth their notice: uncommonly curious: he clears up many things, which I thought no mortal ever could clear up.

"I send you my printed paper *On the Importance of keeping a Diary*ⁿ. I now keep only an occa-

^t "Socinians are scarce Christians," says Baxter, in the Dedication to his *Saint's Everlasting Rest*; and in his funeral sermon for his wife's mother, he calls them "heathenish Socinians and infidels." [Note by Stedman.]

ⁿ "ON THE IMPORTANCE OF KEEPING A DIARY.

"It has not been long since, that the generality (especially men of piety and learning,) kept Diaries: a custom, which is now perhaps too much neglected.

"Query.—Would not a renewal of this laudable practice be manifestly useful to persons of all ranks, and of all ages?—If every one, who has leisure and capacity, was to keep a Diary (or daily account,) how he employs his time, he would be enabled to make better progress in his temporal, as well as in his spiritual concerns. —Would it not be a faithful director in both of these?

"As to those, who from a multiplicity of business cannot keep a Diary in so full a manner as they would wish; yet might they not occasionally make, and commit to writing, a few observations on the state of their minds, and their progress or decline in Religion as well

sional diary. One, as to temporal affairs, by way of memorandum :—*Ex. gr.*

- ‘17th. — Met Mr. such an one — who remarked — if worth any remark.
- 20th. — Went to my son Mr. *’s, at Puttenham.
- 27th. — So much time lost, and health injured by such company.’

“The other I call ‘Observations on my own Heart,’ on the covers of which I have written, *I desire this may not be opened, but burnt as soon as I am dead.* Here I make remarks, how I pray—receive the Sacrament—what my thoughts are—how any sin easily besetting, is prayed against and opposed—my fears, doubts, &c.—One good method is, to put down in one column, ‘Reasons why I am afraid to die,’ and ‘Remedies against them,’ in the other^v.

as in their worldly affairs? The oftener therefore such observations were made, and reviewed, would not the advantages from the inspection of such interesting particulars be more evident in their conduct? And would not some of the leading transactions, both in their worldly and religious concerns, being thus impressed on their memories, influence them more powerfully to live a godly, righteous and sober life?

“Reader, think well of this; not only how you are to *live*, but how you are to *die*.—Men, alas! make provision for this life, as though it were never to have an end; and for the other life, as though it were never to have a beginning.—They seldom bestow a serious thought on death. A. Z.”

See also *Spiritual Directions to the Uninstructed*, p. 56; *Considerations on some particular Sins*, p. 3.

^v See p. 65; *Spiritual Directions*, &c., p. 44; *Sick Man’s Friend*, p. 97, &c.

'REASONS.	REMEDIES.
Leave wife and children—	Providence of GOD—promises of GOD to be with the fatherless and widow, &c.
The agony of death—	Is it more to you, than to all mankind?—to some very easy—tooth-ache worse—and many diseases, as stone, &c.
Fear of appearing before GOD—&c. &c.	To endeavour to get rid of these fears by proper arguments.'

"I have been reading Mr. Fawcett's *Abridgment of Baxter's Dying Thoughts*, a favourite book of mine, as I am now hastening apace to the grave.

"I received your letter in Sir P. Hales's frank which I sent you. But never send a *single* letter in a frank: that is like *walking in boots*; which whoever does, walks in effect in *shoes* of a guinea or five and twenty shillings a pair.

"But the post-boy is come. Adieu. J. S."
(16.)

In December, 1779^x, he was appointed by Jacob, second Earl of Radnor, Rector of Great-Cheverel, a few miles distant from his former living^y; on which occasion he wrote, and published in the fol-

^x *Letters*, p. 264.

^y The present income (as given in the *Clergy List* of 1844) is £353, and the population 557.

lowing year, "A Serious Address to the Parishioners of Great-Cheverel;" which reached a second edition.

LETTER 19. TO THE REV. THOMAS STEDMAN.

"May, 1780.

“ Lord Radnor’s presentation of the living of Great-Cheverel to me, was quite unexpected, and unsolicited. I intend being resident there at least nine months in the year, should my health permit. My patron expects this, and my conscience dictates it. I wish I had you for my Curate now; as you would be very useful there. My present Curate leaves me soon to go to his living. Mr.* is amazingly improved: quite an animated preacher; and much in earnest: all his former prejudices are now removed. I really believe God has made me an instrument of good to him. To God be all the glory!

“ Young **, who was lately ordained, writes to me, to recommend some books to him. I advise him to study and abridge Scougal’s *Life of God in the Soul of Man*; to take his sermons from Bishop Hall’s works; (to do which will require some skill and judgment;) to study Bishop Burnet’s *Pastoral Care*, and Orton *On Eternity*; and to borrow and read Lucas’s *Enquiry after Happiness*. I shall recommend other things to him by and by;

but *festina lente*. He has been with Mr. Orton, who has given him some books, and lent him others. I wrote him a very serious letter, on the importance of the ministry; and hope he will attend to it."

(17.)

LETTER 20. TO THE REV. THOMAS STEDMAN.

"1780.

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 "I heartily wish you may have Mr. * * 's living; which will be tenable with Wormington; the bishops now allowing forty-five measured miles, which they say is no more than thirty of the old miles^z.

"I employ part of every Sunday, in taking a few hints from Mr. Orton's *Religious Exercises*, for my own private use in my diary, of which I keep one, and find it of great use in looking back to any past transaction. Thus: see p. 44^a.—'What does not proceed from the heart is no prayer.—Make some pauses: think what you are about; ask yourself, "Is this prayer? Is this a rational, spiritual service? Will God be pleased with this

^z This sentence, together with the fact of Dr. Stonhouse's holding *two* livings at the same time, while his health prevented his residing constantly at either, tend to shew the very lax notions of duty on this point that were current in the last century, even among men of undoubted piety and seriousness, and (in other respects,) of great strictness.

^a See "Discourse on Secret Prayer," p. 29. ed. 1842.

kind of worship?"—Pray in the name of JESUS CHRIST, as the great Mediator. Content not yourself with mentioning His name at the close of your prayers; but in the whole service, consider Him as your Advocate with the Father, and by Him offer up all your spiritual sacrifices.'—I shall thus abridge all the materially useful part of that book, that I may have it *ad unguem*, to fit me for conversation with others, as well as for my own use; especially some Clergymen occasionally, who are more seriously disposed.

"You see the truth of what Mr. Orton says in his letter to you. Such men as he are real friends. Noisy — pay no regard to truth, friendship, propriety, or any thing else, but their own wild notions, and following enthusiastical preachers from sermon to sermon; digesting nothing, and neglecting the duties of the closet, and family instruction. I see enough of this at B.^b, and could say a great deal to you on this subject. Shun, therefore, all such uncharitable and fiery bigots, scattering firebrands, arrows and death.

"You complain spiritually. Alas! I have great cause on this account; and am far from that state I wish to be in, ought to be in, hope to be in, and pray to be in.

"I am exceedingly glad to hear that your situa-

^b Probably Bristol.

tion is so agreeable to yourself, and so likely to be useful to others. I wish you would send me your [sermons] for my remarks; and I will supply you with franks for this purpose. You may depend on my caution. Can you suppose, where your credit is concerned, I would not do to the utmost to promote your usefulness? Aye, sure. I will let no one find fault with you but myself.

(18.)

LETTER 21. TO THE REV. THOMAS STEDMAN.

“*Bristol*, 1780.

“ Rivington has collected all my small traets, and is reprinting them to be sold in one volume. He says many people ask him for *all* my traets. When the volume is ready I will send it to you^c.

“ I am trying, if I can, to prevent the violation of the Sabbath here. Get such of the inclosed papers, as you conveniently can, into the Shrewsbury Paper; particularly the *Difficulty Solved*, and what relates to barbers and hair-dressers. It was

^c Which he did, writing on one of the blank leaves what follows:—
“ We are so near the eternal state, and must so soon be silent in the dust, that methinks nothing, which looks like a call of Providence, directing to any opportunity of doing good to the souls of men, should be neglected.—‘ Give yourself continually to prayer, and to the ministry of the word.’ (Acts vi. 4.)—‘ Why look you so earnestly on us, as though by our own power, or holiness, we had made this man to walk?’ (Acts iii. 12).—*Quicquid sum, gratia sum.* (1 Cor. xv. 10.)”

in two of the Bristol Papers last week.—Mr. * * of B., your friend *'s acquaintance, has concerts on Sundays, and never goes to church. His wife says, 'the Lord's Prayer, and the *Belief*, are prayers enough for any one!'

"Sir Francis Walsingham was a great and good man. See an anecdote of him in Mr. Orton's little book *On Eternity*^d.

"Dr. Moysey of Bath is dead; and died actually worth £44,000.

"I am glad Mr. W. asked you to read prayers in his family. It looks well; and he sets an excellent example to his neighbours. We have no family prayer now-a-days, no domestic chapels and chaplains. *Heu pietas! Heu prisca fides*^e! Strongly recommend to him Orton's *Religious Exercises*, and his treatise *On Zeal*.

(19.)

The following passage in one of Mr. Orton's

^d "Secretary Walsingham, an eminent courtier and statesman in Queen Elizabeth's time, in his old age retired into privacy in the country. Some of his former gay companions came to see him, and told him he was melancholy.—'No,' saith he, 'I am not melancholy; I am serious; and it is fit I should be so. Ah! my friends! while we laugh, all things are serious round about us: GOD is serious, Who exerciseth patience towards us; CHRIST is serious, Who shed His blood for us; the HOLY SPIRIT is serious, in striving against the obstinacy of our hearts; the Holy Scriptures hring to our ears the most serious things in the world; the Holy Sacraments represent the most serious and awful matters; the whole creation is serious in serving GOD and us; all that are in heaven and hell are serious:—how then can we be gay?" (Disc. 2.)

^e Virgil, *Aen.* vi. 879.

Letters was written in 1780, and therefore belongs to this period of Dr. Stonhouse's life^f:—

“Dr. Stonhouse is a faithful friend; and when he professes a regard to a person, and a readiness to serve him, he will spare no pains to do it. But the Doctor is in a poor state of health, and at present in great trouble. His eldest son, whom he would (*I think, very culpably,*) send to the East Indies, in order to his being *a great man*, was in one of the ships taken by the Spaniards, and is, I suppose, now at Cadiz. This is a grievous circumstance to the Doctor and his lady, as he has been nearly at the expense of a thousand pounds in fitting him out, and had an agreeable prospect of procuring a comfortable and profitable settlement for him, under the patronage of some gentlemen who will leave that country before he can sail again.”

LETTER 22. TO THE REV. THOMAS STEDMAN.

“Dec. 31, 1781.

“I have been a considerable time a letter in your debt; but am determined to pay it before the year quite concludes, being desirous of leaving no debt at the end of it, either of letters, or money. . . .

“Mr. Orton has sent my wife the most grateful

^f Orton's *Letters to Dissenting Ministers*, &c. Letter 33.

present he could well send her; which is the funeral sermon for her much-beloved and highly-honoured father; preached by Dr. Doddridge, at Wellingborough, in Northamptonshire: and transcribed from the doctor's short hand copy into long hand, by a son of Dr. Johnstone. The character of Mr. Ekins is well drawn up, and strictly true. He was a Christian of the first magnitude. The text is Heb. xi. 26^g.

“ ——— I am well acquainted with some of our Dissenting Ministers, visit them, and am visited by them, without giving offence to any; though we have some very high-flying people in this place. I always honoured sensible, worthy Dissenting Ministers, and would never on any account or pretence so far comply with the world, as for the fear of man to shun them. I would rather shun such bigots, as found fault with me for so doing. I thought such narrowness and illiberality, as your letter speaks of, did not now exist in this island. Shall I be ashamed of such men as Mr. Orton, Mr. *, Mr. * *, &c.? God forbid!

“ Your saying *omnia vanitas*, reminded me of a smart saying of Queen Elizabeth to a nobleman, who had built a magnificent house, and by other

g “ Esteeming the reproach of CHRIST greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward.”

extravaganeies had ruined himself. Over one of the doors he had finely earved these words—*om̄n̄ VANITAS*.—He had abbreviated the word *omnia*, as the seroll over the door would not admit the word at length. ‘My Lord,’ said the Queen, ‘I am sorry to see your *omnia* so eurtailed, and your *vanitas* at full length.’ What a severe reproof!

“There is a book lately published, intituled ‘Cardiphonia, or, The Utteranee of the Heart,’ in which are several truly useful things, well worth your reading. I have not reeeived more heart instruction from any book I have read a long time, than from this. The writer is too much a Calvinist for me, and there are some exeptionable passages in it, which I disapprove, and wish they had been omitted. Mr. Orton writes me word, he likes it much, abating the author’s peeuliarities; but thinks the second volume the best. Mr. Newton (the author,) is an exeellent man, and my eorrespondent, whose letters are very sensible and good.

“I go on writing sermons by way of exposition, (and hope *you* do the same,) as I am persuaded no sermons are equally useful: none take less pains to eompose: none are so well liked. I have expounded some Psalms in this manner; as Psalm xxvii; Psalm exvi, wherein I have taken notiee of ehurehling of women; Psalm xe, see the Burial

Service. In short, any Psalm, parable, miracle, or historical passage, will be very proper to treat of in this manner.

“I commend you much for preaching on the observation of the Sabbath before Sir * * and Lady * * after their public breach of it by travelling. (See Psalm cxviii. 6^h.) Your anecdote of the Irish Bishop driving by in an open phaeton, as you were coming out of church, is curious enough.

“I have a very good curate. He is serious, modest, sensible, studious; has a good voice, and reads well; very good-natured, a gentleman-like man, and an agreeable companion. His sermons are rationally evangelic, regularly divided, and very proper and suitable to my people, delivered with much earnestness, but without the least noise. He is very civil and attentive to the people, pleasing in his manner, but not familiar; diligent in the discharge of his duty, keeps himself to himself; rather of a grave cast, yet cheerful and amiable. He likes Cheverel, and a retired life: so I hope he will be fixed; especially as I shall reside at Cheverel. I have gotten him another curacy, and what he receives from that and mine will be better than a living of £100 a year.

^h “The LORD is on my side; I will not fear what man can do unto me.”

“ Her eldest son, (who was a stout, hearty, but miserably avaricious young man,) died last month. What is life ! He seemed built for age. *He* taken, and *I* left. I have been better in health this last month, than I have been for some years ; and yet I am in my sixty-sixth year.”

(20.)

LETTER 23. TO THE REV. THOMAS STEDMAN.

“ *Bristol-Wells, 1782.*

“ It is now two months and upwards since I wrote to you, and enclosed your papers. You do not, to use Pope’s expression,

‘ Enrich me with *too quick* replies.’

However, as you desire a speedy answer to yours, I sit down to write immediately, though overwhelmed with many avocations.—

“ Dr. Bagot is our new Bishop : he is a very poor patron ; but a very worthy man. The palace at Bristol was partly rebuilt in 1748, by Bishop Butler, afterwards Bishop of Durham. He paid four thousand pounds¹, I am told, and was miserably imposed on by a man very improper to undertake such a building. There are some very good rooms in it, and a tolerable garden, close to

¹ Bp. Newton says, £4,600. See the account of his life, written by himself. [Note by Stedman.]

the cathedral. It is commodious, but clumsy, and might have been made much more commodious, had a good architect been employed, for much less money.

“ I have taken a whole house here : where I intend always to be three or four months in the winter. I am as retired as in a country village : no company here at this time of the year : and I shall return with my family to Cheverel early in the spring, and stay there till November. I am making considerable improvements in the parsonage-house at Little-Cheverel, which will cost me above £600 ;—all to go away the moment the breath is out of my body. However, it is done on my Lord Radnor’s living ; who has been a noble patron to me.

“ Miss H. More’s *Sacred Dramas*, just published, are most capital. That on Belshazzar is an astonishing performance : so is that on Daniel. I hope she will write a sacred drama on the fine story of Manasseh, and his penitence ; which I preached upon last Sunday.—She has paid the author of *The Mirror*^j a great compliment ; which is an excellent book, written by the author of *The Man of Feeling*, (a very pretty little book,) whose name I think was Mackenzie.

^j A series of Essays, in the manner of the *Spectator*, edited by Mackenzie in 1779 and 1780.

“When the King and Queen and the Princess Royal visited Mr. and Mrs. Vansittart, at Bisham Abbey, the King condescended to divert himself with one of my grandsons, and desired them to bring him with them to Windsor; which they did, and while they were conversing with the King, my grandson made his escape into the town, and was lost. He is a fine boy, about six years old.

“I never could reconcile Scripture with Socinianism. Nor do I think Christianity worth contending about on *their* principles: a very cold, uninteresting, and uncomfortable system^k.”

(21.)

Dr. Stonhouse's health was by this time so much impaired (as appears from numerous passages in his correspondence,) that about the year 1782 he resigned the Lectureship of All-Saints, and began to preach at the smaller church of St. Werburgh^l.

In July, 1783, his friend Mr. Orton died at Kidderminster, at the age of sixty-five, of which event he was informed by his physician, Dr. Johnstone of Worcester.

LETTER 24.

TO DR. JOHNSTONE.

“*Cherwell, July 25, 1783.*”

“I should immediately have acknowledged the favour of your very kind letter, but was so languid

^k See below p. 178.

^l *Letters*, p. 213.

and indifferent the day I received it, that I was obliged to defer it till the next post.

“The melancholy intelligence your letter communicated of the death of so very dear, worthy, and intimate a friend, could not but very much affect me. But the concern of all his friends must be alleviated by his late seizure, which rendered him incapable of any enjoyment of life, or usefulness. It is a great satisfaction to find that his dismissal was so easy; and to reflect that no man could be more fit for so great a change. He was indeed a very eminent Christian, and exceeded by very few, if any, in the solid endowments of the mind, in rational piety, and in heart-felt desires to promote the glory of God, and the salvation of his fellow-creatures: witness his writings, since his declining health and impaired strength precluded him from more public labours. By his works, though dead, he will long speak.

“The affectionate testimony you bear to the memory of this (I may say *great*, as well as) *good* man, does honour to the feelings of your own heart; and I can with truth say I have found him all that you describe.”

LETTER 25. TO THE REV. THOMAS STEDMAN.

“*Little-Cheverel, Aug. 7, 1783.*

“Dr. Johnstone sent me an account of the death

of our excellent friend Mr. Orton; which very much affected me, as I had known him so long, and had so great a regard for him. I am much obliged to you for your account of his interment at St. Chad's. His being buried in Mr. Bryan's^m grave, and the choice of his text, (1 Tim. i. 11, 12ⁿ.) was judicious, and characteristic of the man. I think you judged prudently in preaching on the same text at your church on the occasion. It was a proper piece of respect; and I am glad your discourse was acceptable to your hearers. The clause you sent me of his will is like himself—wise, pious, and full of a Catholic spirit.”.

(22.)

LETTER 26. TO THE REV. THOMAS STEDMAN.

“*Cheverel, Nov. 21, 1783.*

“I received your letter of the 6th instant, and another this morning of the 17th: the first giving

^m Rev. John Bryan, M.A. was a son of Dr. Bryan, of Coventry; of Emmanuel College, and Peter House, Cambridge; domestic chaplain to the Earl of Stamford, and Minister of Diddlebury, near Ludlow, in Shropshire. In 1652 he removed to the Abbey parish in Shrewsbury, where he had many friends, who valued his labours; and afterwards became minister of St. Chad's in the same town, where he met with great love and affection, and continued there till he was ejected by the Act of Uniformity, August 24, 1662. Mr. Baxter speaks of him as “a godly, able preacher, of a quick and active temper, and very humble.” He died Aug. 31, 1699. [Note by Stedman.]

ⁿ “According to the glorious Gospel of the blessed GOD, which was committed to my trust. And I thank CHRIST JESUS our Lord, Who hath enabled me, for that He counted me faithful, putting me into the ministry.”

me reasons for your expectation of having the living of St. Chad^o; and the other, informing me that you had actually obtained it: which intelligence has given Mrs. Stonhouse and myself very great pleasure; and we most sincerely congratulate you on this happy event. We hope it will be a situation of comfort and usefulness to you; and that your parishioners may long enjoy the benefit of your labours.

“We beg you to consider more than twice, before you consent to have a lecture established in your church. It cannot be done without your consent. Even was it an established one, it could not be continued without your consent, much less could the parishioners set up a new one. Oh, never, never consent. If you do, you are no longer master of your own church. My friend Dr. * * had a trial of this kind: but he said he would sooner give up his living than admit a lecturer. A lectureship had been established, and a salary paid by the —’s Company, but he did the duty himself, and would not suffer a lecturer to be appointed. The Company seeing his resolution, paid him the salary, and he does the duty.—Another instance more recent I shall mention to you.—Mr. * * was presented by the corporation of —, last year, to

* In Shrewsbury: the population of which (as given in the *Clergy List* of 1844,) is 7623, and the income £350.

the rectory of St. * * 's. He was soon after given to understand by a majority of his parishioners, that if he did not continue Mr. * * Curate (who did not happen to be licensed,) they would make no collection for him. He said boldly, 'Gentlemen, for that very reason I will not keep him. I will not have a superior (for so you seem to consider him,) in my own church. I will do my duty faithfully by you; if you do not choose to pay me any thing I must be content.' Mr. * * the Curate would have soothed him; but he would not be stroked: he then bullied him; but he would not be bullied. He chose another Curate, and turned out * *. Every one commended him; the storm subsided; and he did not lose sixpence of his collection. * * was a noisy, self-sufficient, overbearing man.—*Cave, cave! Cavendo tutus,* must be your motto.

"The text^p you propose for your introductory sermon is a very proper one; and I make no doubt, but your discourse will be suitable to the occasion.

"I should think your church the worse for having an organ in it. I like organs with the psalms much; but I very much dislike them as they prolong the service (already too long,) by voluntaries.

^p "For I determined not to know anything among you, save JESUS CHRIST, and Him crucified." (1 Cor. ii. 2.)

‘Light quirks of music, broken and uneven,
Make the soul dance upon a jig to heaven,’

says Pope.

“The English pulpit will admit of little, if any action: and whenever a Clergyman begins to use action in the pulpit, and to mouth it, he becomes contemptible. So said my instructor, the immortal Garrick.”.

(23.)

LETTER 27. TO THE REV. THOMAS STEDMAN⁹.

[1784?]

“. I think you judge right in keeping yourself to yourself at ——. Who are the Clergy there? What sort of men and preachers? You say the incumbent of —— is on good terms with you. If he is a Gospel Minister, he will be glad of the applause you meet with when you preach for him. If he is a man of the world, he will soon grow shy. I don’t care a single farthing about popular applause; and should rejoice to be excelled here, at Cheverel, and every where. My only view is, to have the cause of Religion promoted, and men’s hearts made better. I have often been commended as a preacher by very worthless people: but what satisfaction is that?—Let me see these converted by my sermon!—Here’s the satisfaction! the only true satisfaction!”

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⁹ *Letters*, p. 18, note.

LETTER 28. TO THE REV. THOMAS STEDMAN.

“Cheverel, 1784.

“ See *me* in your pulpit at St. Chad’s!—Why, my dear sir, you might almost as well suppose me to go to Jerusalem, as to Shrewsbury. I am frightened now, if I am but a few miles from home, lest I should fall ill, and never more reach my own house. I am a poor, timid old man.—

“ It gives me great pleasure to find that you have good congregations at your church. I have written in my sermon ease, ‘ Paul planted, Apollos watered: but God gave the increase^r,’ that so I must have it before my eyes whenever I go into the pulpit. This keeps me humble, and adds to my fervour in praying for a blessing. ‘ Our help standeth in the name of the Lord^s.’

“ I do not admire Dr. * * as a sermon writer, though he divides in all his sermons, (but not cleverly,) and is more serious and evangelieal than most modern divines. The fashion now is to preach fifteen minutes, but on no account to exceed twenty. A reverend divine, a few Sundays ago at Bath, said, our times were not any thing like so bad as those of the Greeks and Romans: it was true, we did dress too much: but

^r 1 Cor. iii. 6.^s Psalm cxxiv. 8.

that was no vice, and sufficiently over-balanced by our many virtues. And at his conclusion he had this extraordinary sentence, which I give you *verbatim*:—‘Let us use our pleasures: but let those pleasures be sanctified by benevolent actions.’ O rare Parson! Neither GOD, nor CHRIST, were mentioned in the sermon, as I am told; yet his sermon was highly applauded. Such is the goodness of our times! Such the religion of the well-dressed and polite!

“I shall never be ashamed of having been the friend of Mr. Hervey, notwithstanding the remarks you mention, which have been made on me in * *’s book. By ‘gloomy,’ the writer means *seraphic*. Hervey was a very cheerful man; though always ill. Dr. Doddridge was one of the most entertaining, lively companions I ever knew: yet I have heard him ranked among the gloomy, precise, and what not?

“To hear of such characters as Mr. Isaac Hawkins Browne^t, affords me great pleasure; especially in this age of extravagance, levity, and irreligion. I am pleased to find he has paid you the compliment of preaching the Infirmary Sermon: for it certainly *is* a compliment.—I read with infinite pleasure, many years ago, his father’s poem, *De Animi Immortalitate*.

^t Member of Parliament for Bridgnorth. [Note by Stedman.]

— “The Bishop^u is expending six thousand pounds on the palæe at Salisbury. He is a very charitable, generous, and worthy man. I know him well; much of a gentleman, exemplary as a Bishop; and very friendly to me. I supped with him lately at Devizes, and he intended coming to see me at Cheverel, but was directed wrong.

“If you can serve Dr. Fothergill^v, physieian at Bath, you will oblige me, and do any patient real serviee. I think him one of the best physieians in England, and shall intrust my own life in his hands. He settled at Bath last Deeember; and is now engaged in making observations on that water; whieh I hope he will publish^w. There are just twenty-four physieians at Bath: whereas there used to be five only.

“Reeommend to your friend, Dr. Lind on the Scurvy, whieh is a coneise aeeount, containing the marrow of almost every writer on the scurvy from

^u The Hon. Shute Barrington, Bishop of Landaff in 1769, of Salisbury in 1782, of Durham in 1791; died 1826.

^v Anthony Fothergill was born in 1732; took his degree of M. D. at Edinburgh in 1763; commenced practice at Northampton; removed to London in 1781; thence to Bath in 1784; retired from practice in 1803, and embarked for Philadelphia; returned to England in 1812; and died the following year. He published several medical works, and amassed a large fortune, of which he bequeathed about one twelfth part to public charities in England and America. (Nichols, *Liter. Anecd.* vol. ix. p. 211, &c.)

^w In 1785 he published “A new experimental Inquiry into the Nature and Qualities of the Cheltenham Water” which he dedicated to Dr. Stonhouse, and which passed through three editions. [Note by Stedman.]

the ancient to the present time: a very useful book, published a few years ago^x.

“Pray keep * * * at arm’s length. Civility is the art of the wise to keep such men at a distance. —I am sorry to say, that some of my parishioners at Great-Cheverel occasion me much trouble and uneasiness. However, I shall persevere in doing my duty; answerable for my fidelity only; but not (blessed be God!) for my success.”
(24.)

LETTER 29. TO THE REV. THOMAS STEDMAN.

“*Cheverel, Aug. 18, 1784.*

“We are greatly disappointed by your saying in your letter of this morning, that you cannot come to see us, and spend one Sunday here. Strange! that you should suffer any parochial duty at Salop to interfere with your journey, taken for your health, and to visit your parish^y, and me, as I had flattered myself.—Mrs. Stonhouse, as well as myself, beg you to come to us. You might come in a day; or if you think a day too short for the journey, you might come part of the way on the preceding evening. You have managed your journey very ill, if you do not contrive to take us in.

^x “A Treatise on the Scurvy, &c.” Edinb. 1753. 8vo.

^y Wormington, which apparently Mr. Stedman held together with St. Chad’s.

“ I have most pressing invitations from several of my acquaintance to pay visits in different parts : but with me, *tempus praeterlapsum est*. I have not dined out of my own house these two years, nor spent an evening from home these twenty years, except when on a journey, or on a distant visit. I shall not go to the music meeting at Gloucester. . . . I have done with all these things, being now in my sixty-ninth year. If I should go to Mr. Vansittart’s, at Bisham Abbey, I shall think it a great undertaking, though no more than seventy-one miles on the high turnpike London road.—I am glad to hear you say you love home, your study, and your parish. A good sign ! I assure you *I* do.”

(25.)

LETTER 30. TO THE REV. THOMAS STEDMAN.

“ *Bristol-Wells, Jan. 14, 1786.*

“ Mrs. Stonhouse and I most heartily congratulate you on your marriage. She desires her kind compliments to you ; is much flattered by your favourable opinion of her ; and would be very happy to be introduced to Mrs. S., of whose merit she has not the least doubt from your preference of her to all her sex ; &c.—Be assured of our constant and ardent good wishes for your mutual happiness ; and we rejoice that you have as great

a prospect of it, as can well be expected in this uncertain state.—I am much obliged to you, and take it very kindly, that you have written to us on this important and interesting occasion.

“As to Mr. Orton, I have nothing particuar to communicate to Dr. Kippis; execept that he had a Doctor’s degree given him many years ago, which he would never acknowledge; as, through a modesty peculiar to himself, he disapproved of being called *Doctor*. Were any extracts to be made from his letters to me, for his intended account of him, I could send an ample supply; which I frequently peruse with pleasure, and, I hope, with some improvement. He was one of the most valuable friends I ever had; and I thank God for so great a blessing. ‘Though dead, he yet speaks to me^z.’

“When you pay your visit to Dr. Adams, it is all turnpike road from Oxford to Cheverel; and you may easily come to us in a day; where you and Mrs. Stedman will find an hearty welcome. My people will be glad to see you once more in the Cheverel pulpits. How little did you and I think that I should ever have been Rector of Great-Cheverel; a living which, till lately, belonged to Queen’s College, Cambridge. How wonderful are the ways of Providence!

^z Hebr. xi. 4.

“The inclosed little paper is a kind of syllabus, (or hints,) for me and my Curate to enlarge on in our conversation with the people.—I am more and more convinced that little good is done comparatively by preaching, to what may be done by visitation from house to house. See Acts xx. 20^a; and Dr. Lucas’s ‘Influence of Religious Conversation, with the Regulation of it.’—In his larger work, entitled ‘An Enquiry after Happiness,’ he has this striking sentiment; which I wish was more seriously regarded:—‘If discourse were generally “seasoned with grace^b,” conversation would be the greatest of blessings; if with sense and reason, innocence and prudence, it would be the most agreeable entertainment of life: but how mischievous is the acquaintance, which infects us with vanity and levity of spirit; which shews us nothing, but a gaudy outside, and a frothy soul; whose example binds men in civility to be foolish; and makes confidence, vice, and loss of time, a fashion!’

“God bless you, and your wife! Amen. I am with great regard, Yours sincerely, J. S.’”

(26.)

^a “And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house.”

^b Col. iv. 6.

LETTER 31. TO THE REV. THOMAS STEDMAN.

“Bristol-Wells, Jan. 10, 1787.

“There is no great merit in the sermon you speak of; but the subject is naturally striking; and inclines the hearers to be serious and attentive. Do you remember a remark I mentioned to you of a very judicious clerical friend in regard to sermons on death, and eternity? He advised me, as it was his own practice, whenever I preached in a place, where I was a stranger, to discourse on death, and eternity. These subjects, said he, demand attention, and prevent censure; especially as people in general are too much disposed to censure conscientious Ministers, who are much in earnest.

“I lately preached a sermon on this text, ‘Keepers at home^c,’ and shall preach it again next Sunday at the Wells chapel. I will transcribe you a passage or two from it:—‘Young women should learn from the considerations here suggested, to be discreet in the management of themselves; to be “keepers at home,” and not spend their time (especially their mornings,) in dissipation and idleness, going from house to house, and sauntering about. Instead of this, they should be improving their minds, looking into the affairs,

^c Titus ii. 5.

and attending to the business, of their own families. They should always appear to be best pleased, when they are in their own houses, and regulating their domestic concerns with economy and prudence. But alas ! how different are the generality of young women, (married as well as single,) in the present day, from what they ought to be, and those in former times used to be. How little attention do they pay to the injunctions of the Apostle. How melancholy is it to think, that so many of them are in these times trained up and act quite contrary to the manner which the Apostle recommends. And what is the consequence of it ? Is it not, that, instead of being “keepers at home,” too many of them are never easy but when from home ? “They learn to be idle,” says the Apostle, “wandering from house to house^d.” Ignorant of domestic economy, they make most wretched wives, improper managers of servants, inattentive mothers, and unprofitable members of society. They are strangers to the duties they owe to God, their fellow creatures, and themselves.’

“Here I describe what they ought to be : and then observe :—‘By a contrary deportment, they will alienate the affections of their husbands, if married, as well as of their relations ; and not

^d 1 Tim. v. 13.

only so, but give occasion to the enemies of Christianity to speak reproachfully.'

"I then observe, that they are in an enemy's country; where they are exposed to censure, scandal, &c.: and that great circumspection is necessary to preserve the esteem of the wise and good, and to secure valuable husbands; and that their characters may be blasted by imprudence, without vice; and they may be disgraced. I then proceed thus:—

" 'What happiness then do you think you shall enjoy? From whence will it come?—From your husband? Ah! no! Him you have neglected; his affairs you have disregarded.—From your children? No! Left to themselves, ruined in their education, they at length rise up against you.—From your other friends? No! They have been ashamed of your conduct.—From the world? No! That will forsake you, when you are neglected by your friends. Will your happiness come from God? No! His commands you have broken, His precepts you have violated, His authority you have disregarded.—God Almighty grant that by your own sad experience you may never confirm the propriety of these remarks!'

"This is a little specimen of a sermon; which, wherever I preach it, the old extol, and the young depreciate. But I have long learnt the Prophet's

injunction, 'Set thy faee as a flint^e.' I fear God, but have no other fear: and would not 'prophesy smooth things^e,' in order to curry favour with the worldly-minded.

"Mrs. Stonhouse is in a very indifferent state of health, which oeeasions me perpetual anxiety, as she is one of the best wives man was ever blessed with. But God's will be done in this, and in every thing. 'Shall man reeeive good at the hands of God, and not evil^f?' 'Shall a living man complain^g?' He lives to make his peace with God; and to obtain forgiveness of his sins.

.
 "I am seventy-one, and tolerably well: though I have that formidable eomplaint the stone; which obliges me to take nauseous medieines thriee every day, and I am restrieted greatly in my diet and liquids. But God forbid I should murmur even in thought, when I consider my many blessings; and that, though a sinner, I am alive; and have a Redeemer, and Sanetifier.—I am frequently meditating on that eomfortable text, Hosea xiii. 9^h; likewise on Rom. xv. 13ⁱ; and Luke xi. 13^k.

^e Isaiah xxx. 10; 1. 7. ^f Job ii. 10. ^g Lament. iii. 39.

^h "O Israel, thou hast destroyed thyself, but in Me is thine help."

ⁱ "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the HOLY GHOST."

^k "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the HOLY SPIRIT to them that ask Him."

“Baxter’s *Dying Thoughts*, (as abridged by Faweett,) I have almost learnt by heart. I am continually reading and quoting them in my letters, &c. What he says, page 39, on being chained to the top of a steeple¹, is very striking and rational: I might add *comfortable*.”.

(27.)

LETTER 32. TO THE REV. THOMAS STEDMAN.

“*Bisham-Abbey, near Maidenhead, July 24, 1787.*

“Mrs. Stonhouse, myself, and youngest son, came here last Saturday, and intend to stay about a fortnight. I am now seventy miles from home; and am rather uneasy, lest I should have a return of my complaints, and not be able to get to Cheverel. It was with great difficulty I was persuaded to come, having in a manner determined last year never to go farther than to Bath and Bristol, which I can do in a few hours: but

¹ “Were I on the top of a castle or steeple, fastened by the strongest chains, or guarded by the surest battlements, I could not possibly look down without fear: and so it is with our prospect into the life to come. If therefore my soul sees undeniable evidence of immortality, and is able by irrefragable arguments to prove a future blessedness; if I am convinced that divine promises are true, and trust my soul, and all my hope upon them; then, neither my averseness to die, nor my irrational fear of entering upon eternity, can invalidate the reasons of my hope, nor prove the unsoundness of my faith, but only the weakness of it. ‘Why are ye fearful, O ye of little faith?’—was CHRIST’S just reproof to His Disciples. (St. Matth. viii. 26.) A timorous heart needs to be chided, by saying, ‘Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God, &c.’ (Psalm xliii. 5.)

a strong desire of seeing my grand-children, (seven out of eight being now here, and with whom I am highly delighted,) and my wife and son accompanying me, induced me to undertake so long a journey. It is the last, however, I think, I shall ever be prevailed upon to attempt.

“ I preached on the second Sunday in March last in the Abbey Church at Bath in the morning, and at St. James’s in the afternoon, to the largest audiences perhaps I ever had ; and then made a public declaration, that I would never preach any more at Bath. And on the last Sunday of the same month, in a solemn and pathetic address I took my farewell of my audience at Bristol, in St. Werburgh’s church, where I had preached every winter for five years after my resignation of the lectureship of All-Saints ; and the Sunday before at the cathedral to a large congregation, who knew it was the last time I should ever more ascend that pulpit ; exhorting my hearers, strongly and affectionately, to profit by the word preached. I have now for ever done with all public preaching : I say *public*, for, so long as I am able, I shall generally preach once on a Sunday either at Great or Little-Cheverel ; and in the winter at a small chapel opposite my lodgings at the Wells sometimes perhaps, if I am tolerably well, as speaking there will be much the same as in my own parlour ;

and the Minister of it and I are very intimate friends, whose pulpit is the same as my own, and it will be no fatigue to me, as in the large churches of Bath and Bristol. I am very thankful, that God has enabled me to preach for four and twenty years; and earnestly pray, that He may send more successful labourers into His vineyard, and bless the dying embers of my ministry. Long may you live a blessing to your people, and be enabled to do much good among them!

“‘Five thousand souls in your parish,’ say you? This is the fault of society to allot so many to one Minister, not yours. You cannot do, as you would in a small parish, or in a village. It is impossible. Pray see an Address by Mr. Robinson, Vicar of St. Mary’s, in Leicester, to his numerous parishioners, who is a very conscientious clergyman^m. You will meet with some useful hints in it. He justly says, he cannot visit personally all the families of so large a parish: but he has told them, he will do what he can: and desires them to send for him, or his curate, if in sickness, or under any circumstance in which they would wish to see him. All you can do is to press them in your sermons to come to your house, or send for

^m Thomas Robinson, Author of “Scripture Characters, or a Practical Improvement of the principal Histories of the Old and New Testament,” and other religious works; born 1749, died 1813.

you to theirs. Disperse good books, catechize, instruct in the sacrament those few young people of the age of sixteen, who will come to you.

“I sent yesterday for the pamphlet you recommend against the Socinians ; who, I am sorry to find, increase not a little. On *their* principles the Gospel is scarcely worthy of that name, and affords little comfort. I am the more desirous of seeing the pamphlet, as you tell me a man of Dr. Adams’sⁿ great judgment approves it. I lately read (not having perused it for some years,) the Doctor’s Answer to Hume on the Miraeles ; which I really think one of the most excellent pieees of controversy extant, and indeed the most satisfactory.— Pray send me his Catechism for the use of his Sunday school at Counde. I venerate his disposition to serve his fellow-creatures at his great age, and his condescension to men of low estate ; notwithstanding we may differ in our sentiments, as you very well know we do. You tell me he is eighty-one : a remarkably fine man for his age : quite a prodigy.

“I think our friend Mr. Orton’s Reflections^o will be very useful ; and I pray God they may meet with the reception they deserve. You may de-

ⁿ William Adams, born 1707 ; Master of Pembroke College, Oxford, 1775 ; died 1789.

^o Probably his “Exposition of the Old Testament,” &c. 6 vols. 8vo. 1788-91.

pend on it I will exert myself to the utmost to forward the subscription to them. But, in this extravagant age, few care to subscribe to any work, however useful. I have met with some repulses already : but they shall not discourage me from taking every probable opportunity of succeeding in my application, though it is rather a disagreeable task ; but my regard to Mr. Orton's memory bears down every obstacle. My motto on this occasion is,

‘*Tu ne cede malis, sed contra audentior ito*^p.’

“I recommended to the editor a careful perusal of Jameson, who is one of the most masterly commentators on the five books of Moses I am acquainted with ; because he has selected, very judiciously, the remarks of the most eminent writers on the Pentateuch, and added to them his own.

“If I hear of any curate likely to suit you, when I return, and converse with Mr. R. on the subject, I will write to you immediately. Do not be in an hurry ; as it is a matter of the utmost consequence to your peace, and your people's good, that you have a serious preacher, and a man who will treat you properly.

“Mrs. S. unites with me in kind remembrance to your good mother and sister. I wish we were

^p Virgil, *Aen.* vi. 95.

able to give them the meeting at Shrewsbury, and see them, you, and your good wife. *Sed heu! fata negant.* I am now an old man, and must gradually loosen myself from every attachment on this side of the grave. Almost all my friends, who set out with me in life, have passed over Jordan before me; and it must be my constant endeavour to prepare myself for that passage. God grant that it may be a safe one!".

(28.)

LETTER 33. TO THE REV. THOMAS STEDMAN.

"Cheverel, Oct. 15, 1787.

As I have this opportunity of having my letter franked, I would not neglect to acknowledge your very acceptable letter; and to thank you for the trouble you have given yourself in transcribing our friend Mr. Orton's truly pious letter. He has at times written to me to the same effect.—I often think in regard to myself of what he says in it:—"People read my writings, or hear me preach, and see my outside only; but know not the plague of my heart, the sad remains of corruption, and sensual affections, distracted, cold devotions, languid love, and little zeal."—I am well acquainted with his comfortable discourse on Isaiah xlv. 4.⁹—

⁹ "And even to your old age I am He; even to hoar hairs will I carry you; I have made, and I will bear; even I will carry and will deliver you." See *Discourses to the Aged*, Disc. 6.

A very valuable promise to His aged servants.
'Lord! I believe: help Thou mine unbelief^r!'

"I met lately with the following prayer, which I frequently make use of:—'Give me, O LORD, the genuine humility, in which Thou delightest. Let an abiding sense of my vile self and sinful services be ever on my mind. When the deceiver would cause me to compare myself with myself, or others, may I still turn to Thy holy law, and be confounded before Thee in the dust. And, when the gifts Thou hast bestowed on me would puff me up, let me remember not only that they are received, but what an abuse has been made of them, and how much cause I have for confusion instead of glorifying before Thee.'

"What was inserted in the Paper, respecting Mrs. Doddridge, is a downright untruth; and would have been contradicted, but that the news-writer refused to do it. She is by no means in necessitous circumstances. The Dissenters have acted liberally towards her; and some other friends present her with an annual subscription; though, were this not the case, she has the wherewithal to support herself. She is upwards of fourscore, very infirm, and often in great pain: a most excellent woman.

"My calculous complaints increase upon me, not-

^r St. Mark ix. 24.

withstanding the medicines I take ; and I have but a melancholy prospect before me, should it please God to prolong my life. My exit will probably be a very painful one. I daily pray for patience and resignation ; and am very thankful, that I have any sense of pardon, faith in CHRIST, and hope of glory. I pity from my heart every one who is a stranger to prayer, and the comforts of the Gospel.—I envy no rich man his riches, no sensual man his pleasures, no honourable man his titles. I covet the true riches, the unsearchable riches of JESUS CHRIST. A man at my time of life (however he may deceive himself,) can have no solid comfort but in God ; and in a calm meditation on death, and eternity. I beg of God to loosen me more and more from this world, to reconcile me to my dissolution, and to remove from me the terror of death.

“ I sincerely rejoice, that Providence has allotted you so valuable a wife, and make no doubt, but you will be able to say, what I can, that after above thirty years’ marriage, I should again make the same choice, was I at liberty. Nothing can be more tender of me, nor more affectionate ; but alas ! poor woman, she is in a very indifferent state of health ; and will probably die before me.—I long to see you and your wife, and wish you would pay us a visit. As for me, my travelling days are past : my race is almost run, and I must

soon bid an eternal adieu to every thing sub-
lunary; but while I remain here, number among
your sincere friends, J. S."

(29.)

LETTER 34. TO THE REV. THOMAS STEDMAN.

"Cheverel, Nov. 9, 1787.

"I am concerned to hear of the death of Mrs. * *: but she sleeps happy. I hope one day to meet her, her father, Mr. Orton, Dr. Doddridge, and many others of my excellent friends, Dissenters and Churchmen. I bless God, I believe in the Communion of Saints, and in the universal Church of CHRIST: and hope Dr. * *, Dr. *, and many others, with whom I agree in heart, though I may differ in some particulars, may be my blessed companions in an endless eternity.

"I have in my study what I call a *burning-drawer*, with a large capital 'B.' fixed upon it, to be a guide to my executors: in which are my own private papers, and the letters of some particular friends; which in order to refresh my memory with I sometimes read, and know not well how to part with: though I believe I shall myself burn almost every thing in it^s."

(30.)

* Possibly the Doctor received the hint of a burning-drawer from the will of Abp. Tennyson, in which is the following clause:—"And whereas, I have several books and papers in a deal-press marked 'B,'

LETTER 35. TO THE REV. THOMAS STEDMAN.

“*Bristol-Wells, Feb. 1788.*”

“Sydenham says^t, the gout is Nature’s bitter remedy ; and, while the constitution has strength to throw it off, (as yours has,) it is a benefit. But it is indeed a bitter remedy. I wish you well through it, and shall be glad to hear you are got about again ; and hope you will have an healthy summer after it.

“I will try to get Professor Franck’s^u tract reprinted by some benevolent serious Christian at Bristol-Wells, or Bath. It is an excellent book in my opinion. And be he ever so unfashionable, his is the religion, that supports me under the stone, and in the continual views of death and eternity. I have neither comfort nor pleasure in any writings, but such as Baxter’s, Doddridge’s, Orton’s, and all of that stamp : and unless CHRIST (His merits, mediation, and intercession,) be interwoven with the very essence of the writings I read, I find a vacuity, and am soon weary of them. But Baxter’s *Dying Thoughts*, and Dod-

and in a deal-box marked ‘M.’ I do hereby direct and appoint my executors to cause all the said books and papers to be burnt and destroyed within ten days after my decease, and not to suffer any person to look into these or any of those books and papers.” [Note by Stedman.]

^t *De Podagra*, § 11.

^u Probably Aug. Herm. Francke, the founder of the Orphan House at Glancha, near Halle ; born 1663, died 1727.

dridge's *Rise and Progress*, delight and revive me. In the sentiments of these men I shall live and die. They are like a good warm surtout to the body. I feel their effects on my soul.—Professor Franck was wonderfully blessed as a Minister.

“I highly approve your design of publishing Mr. Orton's Letters. You are very welcome to inscribe them to me, if you please. I have no objection to your inserting my name in any thing from him. I honour his friendship, which I enjoyed for at least forty years.

“I recommend early rising : it promotes health, and prolongs life. I have been an early riser all my life.

“I sincerely condole with Mr. * on the death of his wife ; and the more so, as I fear it will soon be my own case ; Mrs. Stonhouse being very indifferent, which greatly alarms me, and makes me very unhappy indeed : yet I am obliged to appear cheerful, while grief sits heavy on my heart ; and I am ill myself. But God knows what is best for us. Thanks for your consolations. I endeavour to apply texts of Scripture, as I recommend to others in my books, and find it useful and supporting.”.

(31.)

In 1788 he published the longest of his works, entitled “The Sick Man's Friend,” which he after-

wards republished with the additional title, “Every Man’s Assistant, and the Sick Man’s Friend,” and which reached the third edition before his death*. It consists partly of original matter, and partly of compilations from his own Tracts and other works of devotion; and is altogether a very useful manual, either for the use of the sick, or those in attendance upon them. At the end he added the Offices for the Visitation and Communion of the Sick from the Liturgy, with some Remarks and Examinations, which were also published in a separate form.

LETTER 36. TO THE REV. THOMAS STEDMAN.

“March, 1788.

“On Saturday last I was very ill indeed; but (blessed be God!) I am now better. I have been confined to my house for a fortnight this day; and to my chamber the greatest part of the time. I much want the prayers of my brethren, and am thankful for yours. I had the sacrament administered to me this morning, (see page 99^y of my *Sick Man’s Friend*,) but I was rather fatigued by attempting to kneel and make the responses. My weakness is very great. My dear wife is much the same: I dread the catastrophe.

* This little work is not included in the Collection of his Tracts edited by his son, but was reprinted in 1839 at Oxford for Washbourne, London: which is the edition referred to in this work.

^y p. 116, ed. 1839.

"I presume, by this time you have received my book^z: in which (on one of the blank leaves,) I have borne my testimony to the regard I entertain for you. Blessed be God! that He has spared my life to finish it; and I hope by His gracious influence, it will do *me* good at least, though it should have no such effect on any one else. It lies at my right hand, that I may occasionally dip into it; and supply myself with a few thoughts for meditation.

"I don't think you *do* stand on ticklish ground, respecting the publication of Mr. Orton's Letters, because you are Minister of a parish in the town where he was so much venerated, and his character is universally esteemed. Though a Dissenter, he always conducted himself with great prudence and moderation, and had a good report of all who knew him. I like the specimens you sent me of them very much.

"But I *can* add no more. The writing this has fatigued me more than you can well imagine. I am very weak, and can scarcely walk across the room without support, and look pale as a corpse. But as my fever and violent cough abate, my looks will be restored. Adieu!"

(32.)

LETTER 37. TO THE REV. THOMAS STEDMAN.

“*Bristol-Wells, March 31, 1788.*

“ You say,—‘ Methinks, I can recollect some instances in my conduct, while I was your Curate, which were not quite right.’ Ah! my dear sir, let him, who is perfect, cast the first stone. My reply is, as to *you*,

‘ Ubi plura nitent—, non ego paucis
Offendar maculis^a.’

I have long forgot trifles; and entertain a most heart-felt regard for you.

“I congratulate you on having so wise and faithful a friend as Mr. * * ; which is a great blessing. But let me give you one caution, and a most important one it is : that, whenever a man publishes a book, he should never consult above one, or two friends at most. Different persons have different views of things; and then you lay yourself under a difficulty how to act without disobliging.—In writing my last book, I never consulted any person living till I had finished it. I then went to a most judicious person, and said, ‘ I will publish or not, as you advise. We will read over the whole together, and alter, as we go on.’ We did so. My friend declared for publication. I then asked ano-

^a Horace, *De Arte Poët.* v. 351.

ther friend his sentiments, as to some dubious points; and followed his sentiments.—Now in case you consult Mr. * *, me, Mr. Orton's relations, &c., you will be hampered and uncomfortable, and perhaps at last throw the whole aside. Tell Mr. * * your determination to publish, and ask his advice as to any particular passages.

“I strongly recommend to you Daubeny's ‘Twelve Lectures on the Church Catechism;’ elegant, pious, and useful.—Mr. Daubeny is a native of Bristol, his brother late member for that city: he was of Winchester School, and is Fellow of that College; very exemplary in his parish; has built a noble parsonage house on his living; and does great acts of charity there; and is going at his own expense to build and endow a charity-school. He sometimes calls on me at Cheverel, as his living is in Wiltshire, not far from me.

“‘A Farewell to the Vanities of the World^b,’ which I mentioned to you lately, will be reprinted next month. I believe I shall write a preface to it, though without my name. There are some uncouth expressions in it, which must be altered: but on the whole, it is sensible, and pious; and shews the author was a good man. It is to me a treasure. It contains a farewell to riches, &c.,

^b *A pious Meditation, composed in the seventeenth Century, by John Whitson, &c.*, was first published in 1729, by the Rev. Thomas Ford. The last edition is that by the Rev. John Eden, Bristol, 1829. 8vo.

those idols of earthly minds—a farewell to honours—a farewell to pleasures—a farewell to knowledge, &c.—a farewell to health and strength—a farewell to wife, the joy of my heart, (says he,) the stay and comfort of my old age—a farewell to friends. He mentions his hopes of heaven, and his preparation for death, and desire of patience under all the infirmities of body, and troubles of this life. He gives directions for his funeral—good and striking—his funeral text, Psalm xlii. 2.^c ‘My soul longeth for God,’ &c.

“I shall never have my book out of my pocket, or from off my table, till death deprives me of it. I am often in the day consoling myself with some of its contents. I have written things down; but I want by prayer and meditation to have them written in my heart by the Spirit of God, so as to support me in the hour of death. See the prayer for a very penitent sick person, page 187^d, written for myself many years ago, when I lived at Northampton.

“I am at present in a state of infant weakness; and have not been out of my chamber three weeks yesterday. Going to Shrewsbury, and an East-India voyage, are to me equally practicable.”. . .

(33.)

^c “My soul is athirst for God, yea, even for the living God; when shall I come to appear before the presence of God?”

^d p. 212, ed. 1839: See also p. 54 of this volume.

LETTER 38. TO THE REV. THOMAS STEDMAN.

"April, 1788.

"I think with Dr. * * ; and can see no objection to your publishing with the Letters, the Memoirs, which he left behind him, of his family, provided it be done with prudence. You say, Mr. Orton enjoined you not to be communicative of what he wrote to you. True. While he was alive, disagreeable circumstances might have arisen to him from such a communication. But I think such a restriction no longer subsists; especially as you will guard with prudence what you publish. What is the *Biographia Britannica*, but memoirs of persons there recorded? And (which is a case full in point,) what is his own Life of Doddridge, which consists much of extracts from the doctor's letters and diary? I approve your design, as the writer was one of the best of men, wise, pious, judicious and benevolent; and as, by such a publication, he will, being dead, yet speak, and speak instructively.

"Mrs. Oldfield's will be a proper name to insert in your column of remarkable persons. I remember her; but was then not above ten or twelve years old. I saw her once in tragedy, and once act Lady Townley, when the play of *The Journey*

to London came first upon the stage. I have some confused idea of her features. She has been dead a great many years^e. I used to hear, that she always went to the House in the same dress she had worn at dinner in her visits to the houses of great people; for she was much eared on account of her professional merit, and her connection with Mr. Churchill, the Duke of Marlborough's brother: that she used to go to the playhouse in a chair, attended by two footmen: that she seldom spoke to any of the actors: and was allowed a sum of money to buy her own clothes.

“I had great intimaey with some of the most eelebrated of the *Dramatis Personae*, as Delane, Woodward, my school-fellow, Mrs. Pritchard, Mrs. Yates, Mrs. Palmer, who was Mrs. Pritchard's daughter, and Mr. Palmer, her husband, who was a very genteel comedien, Mr. Garriek, &c.—But where are they now? Where their astonishing talents? *Pulvis et umbra sumus*^f. Oh, that people would in this view well weigh the contents of my book. To their complexion we must all come at last. And is no preparation requisite?—

“Robinson is a keen, sensible man, and a spirited

^e She died Oct. 23, 1730 — See the Tatler, No. 212. [Note by Stedman.]

^f Horace, *Od.* iv. 7. 16.

writer. His "Defence of the Doctrine of the Trinity" is one of the best books we have on the subject. But I am grieved to find that he is since embarked with Priestley^f. What infinite mischief to Christianity has that one man done!—

"Thanks for your Psalms and Hymns ; which is a good collection on the whole. But my great favourite of all Watts's is omitted. You will find it in the second book of his hymns^g. I quote the two following stanzas :—

'Praise, everlasting praise, be paid
To Him That earth's foundation laid :
Praise to the God Whose strong decrees
Sway the creation as He please.

'Oh, for a strong and lasting faith,
To credit what the Almighty saith !
To embrace the message of His Son,
And call the joys of Heaven our own.'

It is an instructive, striking hymn. I think the very best.

"If it please God I should go again to Cheverel, and you can contrive to pay us a visit there, you will be expected to preach ; which if you do not, I shall give you no dinner. But, if you think you shall not be welcome, you had better stay away, and run no risks. Adieu !"

(34.)

^f Robert Robinson, a Dissenting Minister, and author of several theological works, born in 1735, and died in 1790.

^g Hymn 60.

LETTER 39. TO THE REV. THOMAS STEDMAN.

"Bristol-Wells, April 14, 1788.

"My legs swell much, and pit deep through weakness; but I flatter myself, by going to bed early to prevent their hanging down, and through strengthening medicine, they will be in time restored to their usual size; though, considering my age, it is doubtful. . . .

"The Queen has most of my printed Traets: and when she and the King visited at Bisham-Abbey, she asked my daughter Vansittart after me. I believe, next week, (for so it has been hinted to me,) my late publication will be presented to her by one of the ladies of the bed-chamber.

"—— Modern sermons (generally speaking,) are very short, and on merely moral subjects. Little mention is made in them of the corruption of the human heart, the operation of the Spirit, restoration by CHRIST, a fitness for the enjoyment of Heaven, supposing a pardon was to be granted: for without a fitness for Heaven, what would a pardon avail?—It concerns me much to have congregations fed with such chaff.—But God knows better than we do how to govern His own world. These things appear dark to *us*: but *He* directs the whole in wisdom, unerring wisdom. Let us

therefore mind our own duty, and leave every thing else to His Providence.”

(35.)

LETTER 40.^b TO THE REV. THOMAS STEDMAN.

“*Cheverel, April 30, 1788.*

. “I am ‘sick alike of envy and applauseⁱ.’ When I am dead the world will not concern themselves about me, nor I any longer about them. My daily prayer is, ‘God, be merciful to me a sinner^j!’ Oh, that ‘my soul may magnify the Lord, and my spirit rejoice in God my Saviour^k!’

“I am much better, and get strength: the swelling of my legs is greatly subsided. I hope next Sunday (sitting on a stool, for I cannot stand so long,) to be able to preach.”

(36.)

LETTER 11. TO THE REV. THOMAS STEDMAN.

“1788.

.
“I read the account of the Fall of St. Chad’s Church^l, in the newspaper, before I received your

^b The preceding part of this letter has been omitted because it contains a sketch of his early life, the greater part of which has been inserted in his own words in the earlier portion of this volume.

ⁱ Pope’s *Imitations of Horace*, book i. ep. 1.

^j St. Luke xviii. 3.

^k St. Luke i. 46.

^l July 9, 1788. See Owen’s *Account of Shrewsbury*, p. 157 &c.

letter. What a merey it did not happen during divine service ! However,

‘*Aliquisque malo fuit usus in illo*^m.’

You will get a new and more convenient ehureh, in which you may be heard, instead of the large old Gothie one.

“ Your text on the Sunday following, ‘ It is of the LORD’s mereies we are not consumedⁿ,’ was very apropos ; as was your subject on the thanksgiving day at St. Mary’s, and the Psalms and Lessons were judiciously and piously ehosen. I am glad you had so large and attentive a eongregation, and that your parishioners observed the day so decently and piously, by shutting up their shops, and going to Chureh. May they always retain a grateful sense of God’s merey and loving-kindness towards them ! I much approve your design of writing a letter to them on the occasion ; and wish, when it is printed, you would send me a few of them for the use of some of your friends here, who greatly regard you. You have aeted with great propriety, and as a good man, on this melaneholy aeident.—If you should write to Salisbury for an aeount of the Fall of the Tower of St. Edmund’s Chureh there^o, direct your letter to Mr. C., and you will have a speedy answer.

^m Ovid, *Metam.* ii. 332.

ⁿ Lament. iii. 22.

^o “ God’s Deliverance, or a Memorative of the Fall of the Tower.

“I am now reading Law’s *Serious Call to a Devout and Holy Life*, which I have not read for forty

“Amongst the many eminent mercies that the inhabitants of St. Edmund’s Parish have received, we may reckon the special Providence of GOD, whereby we the parishioners and our families were saved from remarkable and imminent dangers, on the Sabbath day, being June 26, 1653; when the Mayor, and many other principal inhabitants of the city, with a great multitude of godly Christians, were met at St. Edmund’s Church for the public worship of GOD. The walls of the tower thereof were become ruinous, broken, and (by the unwary attempts of some, who in order to reparation had uncovered the roof and undermined some pillars,) only not fallen. The main pillars did bulge out, and sensibly shake; the clefts in the walls were seen to open and shut with ringing the sermon-bell that day, neither were there any considerable props set to support it: so that nothing but the very hand of GOD, did keep the stones and timber from falling until the next day that His own people were all at home; and then He so sweetly ordered the fall of the tower, that (albeit many workmen were about it that day,) neither man, woman, nor child received any hurt thereby.—When we consider what GOD hath formerly permitted when the tower in Siloe fell, (St. Luke xiii. 4.) and when the Church of Blackfriars in London fell upon a people met as we were for worship, but in another religion; when we apprehend what danger we were in, though not sensible of it at that time, how sad an outcry would have been made, not in our Parish only, but in our city, (like the great cry in Egypt,) where almost every house would have suffered in the death of so many, if GOD had mingled our blood with our sacrifices that day; and when we seriously recollect and set before us all the circumstances of this our salvation: we cannot but break forth into praise, and say, “Salvation, and glory, and honour, and power, unto the Lord our GOD.” And in a lively sense of the mercy, desiring to perpetuate the memory of it unto posterity, that so the generations to come may praise GOD, as we the living do this day:—We do order and appoint that the 26th day of June yearly shall be unto the people of St. Edmund’s Parish a day of solemn and public thanksgiving unto GOD for the same. And we beseech our brethren of this and the following generations, by the mercies of GOD, to present themselves living sacrifices, holy, acceptable unto GOD in their reasonable service of Him that day, as long as there shall be one stone upon another in St. Edmund’s Church, and an inhabitant left in St. Edmund’s Parish. And we do farther order, that either in all of them, the walls, or the gates of our new builded Church, if not in all of them, there be made, as shall be thought fit, some monuments of this late deliverance, that our walls may mention the salvation, and our gates the praise of the LORD.” [Note by Stedman.]

years. There are really some astonishing things in it, which no one can gainsay; and yet how little are his strong reasoning in that book, and his spiritual characters, regarded. See what he says of the *pond*, page 121 of the 12mo. edition^p. —I am no admirer of Law's other works, as he was afterwards a mystic. I only plead for his *Serious Call*, and some things in his treatise on *Christian Perfection*. At the latter end of his life he was an enthusiast^q."

(37.)

^p "If you should see a man that had a large pond of water, yet living in continual thirst, not suffering himself to drink half a draught, for fear of lessening his pond; if you should see him wasting his time and strength in fetching more water to his pond, always thirsty, yet always carrying a bucket of water in his hand, watching early and late to catch the drops of rain, gaping after every cloud, and running greedily into every mire and mud in hopes of water, and always studying how to make every ditch empty itself into his pond: if you should see him grow gray and old in these anxious labours, and at last end a careful, thirsty life, by falling into his own pond: would you not say that such a one was not only the author of all his own disquiets, but was foolish enough to be reckoned amongst idiots and madmen? But yet, foolish and absurd as this character is, it does not represent half the follies and absurd disquiets of the *covetous* man." (chap. 11. p. 168, ed. 1761.)

^q William Law was born in 1686; entered at Emmanuel College, Cambridge, in 1705; elected Fellow of his College in 1711; and M.A. in 1712. He entered into Holy Orders, and for some time officiated as a Curate in London, but had no church preferment. On the accession of the House of Hanover he refused to take the oaths prescribed by Act of Parliament, and in consequence vacated his fellowship in 1716. He was tutor to the father of Gibbon, the historian; and finally retired with two pious ladies, Mrs. Hntcheson and Mrs. Hester Gibbon, as their chaplain, instructor, and almoner, to a kind of conventual seclusion at King's Cliffe, near Wansford, Northamptonshire; where he died in 1761. In the latter part of his life he is said to have learned German for the sake of reading the works of Jacob Behmen, and bewildered his imagination with his reveries and incomprehensible visions. (Chalmers, *Biograph. Dict.*)

LETTER 42. TO THE REV. THOMAS STEDMAN.

“Bristol-Wells, Dec. 20, 1788.

“Many thanks are due to you for your truly Christian, and very affectionate letter of condolence. Mine is no common distress. The severe, almost sudden, and irreparable loss of such a wife, added to my infirm and declining state of health, renders my affliction peculiarly deep and heavy : but I am so far from murmuring, that I perfectly acquiesce in this awful dispensation of Providence, however painful ; and am thankful for the many mercies I daily receive ; and of which so many much better than myself frequently stand in need.

“The Scriptures have been my chief support ; to which Dr. Grosvenor’s *Mourner*^r has contributed ; and I find some consolation amidst all this scene of distress in the contemplation of a character so generally esteemed, formed on Christian principles, and constantly exercised in acts of benevolence. I am ignorant of every thing domestic, and long accustomed to have my every want anticipated. Where alas ! shall I now find a person, who will be thus attentive to me ?—In other respects too my loss is irretrievable : the wife, the friend, and the adviser, cannot be supplied.

“During the few days of her illness she suffered

^r “The Mourner, or the Afflicted Relieved.”

greatly ; but her patience and resignation were exemplary. My grand concern now is ‘to follow her, who, through faith and patience, inherits (I doubt not,) the promises^s.’

“On this occasion I say, with the great and good Archbishop Tillotson^t, ‘O blessed time ! when mortality shall be swallowed up of life ; and death and sorrow shall be no more ! when we shall be eased of all our pains ;—resolved of all our doubts ;—be purged from all our sins ;—be freed from all our fears ;—be happy beyond our hopes ;—and have all this happiness secured beyond the power of time and change !’

I thank God that I have had so excellent a wife for thirty-four years ; that she has lived to see all our children settled ; that she did not survive me ; for oh ! what must her tender spirit have then suffered ! that her sickness was short ; whereas I was in continual dread of her having a paralytic stroke ; that she died at the Wells, and not at Cheverel ; at a place where she could have good medical assistance ; and where some of my principal friends are on the spot to advise and comfort me : but above all, that she died in the favour of God ; and that she is now a glorified spirit.

“None but God can tell what I feel, and must

^s Hebr. vi. 12.

^t vol. i. Sermon 8.

feel; yet I would not call her back to life, would God permit it.

“I have taken a small house here, where I propose to end my days. I have laid down my carriage; and shall keep only one man, out of livery, and two maid servants. I have my patron’s permission, Lord Radnor, and the Bishop of Salisbury’s, to reside here, where the water is so necessary for me. My son will reside at Cheverel.

“I have ordered a plain but elegant monument to be erected in memory of my very dear wife, in the Wells Chapel; and Miss Hannah More has promised to write the epitaph^t. Her grave I directed to be made large enough to hold both her and

† NEAR THIS PLACE ARE DEPOSITED
 THE REMAINS OF SARAH STONHOUSE,
 THE SECOND WIFE OF JAMES STONHOUSE, M.D.
 MORE THAN TWENTY YEARS
 PHYSICIAN TO THE NORTHAMPTON INFIRMARY :
 AND AFTERWARDS
 RECTOR OF GREAT AND LITTLE-CHEVEREL,
 IN WILTSHIRE.

Come, Resignation! wipe the human tear,
 Domestic anguish drops o’er Virtue’s bier;
 Bid selfish sorrow hush the fond complaint,
 Nor, from the God she lov’d, detain the saint.
 Truth, meekness, patience, honour’d shade! were thine;
 And holy hope, and charity divine:
 Though these thy forfeit being could not save,
 Thy faith subdued the terrors of the grave.
 Oh! if thy living excellence could teach,
 Death has a loftier emphasis of speech:
 Let death thy strongest lesson then impart,
 And write, PREPARE TO DIE, on ev’ry heart.

SHE DIED DECEMBER 10, 1788.

AGED 55 YEARS.

BE SERIOUS.

me ; and as my house is very near the chapel, it will be but a step, as it were, between my *present*, and *long* home. God grant, that I may be properly prepared for that awful hour, which cannot be distant ; especially as I am not well ; nor have been so for some time.

“ Mr. Emlyn’s Sermon on the death of his wife, which you mention, I quite forget, though I read it many years ago, when it was first published^u. Mr. Orton’s Sermon I have now on the table, have lately read, and shall read again to-morrow, (Sunday,) as I have not yet been out at any place of worship.

“ Remember me kindly to Mrs. Stedman. I heartily wish you both as much happiness in this world, as may be consistent with that in the next ; and I am, my dear sir, with great regard, much and affectionately yours, JAMES STONHOUSE.”

(38.)

LETTER 43. TO THE REV. THOMAS STEDMAN.

“ *Bristol-Wells, January 3, 1789.*

“ I am but very indifferent indeed, both mentally, and bodily : for though I am perfectly resigned to this very severe dispensation of Providence, and admit all the just reflections in your very consolatory letter, yet my heart bleeds afresh, when I

^u Serin. 18, entitled “ Funeral Consolations.”

meditate on the loss of my very dear wife ;—an heavier loss than is generally the ease on such occasions ; for she was not only one of the most excellent wives, but one of the most affectionate, faithful, prudent, friends ;—a wise, judicious, pleasing, constant companion ; and a most tender, attentive nurse. At my age and very infirm state (few days without great pain,) to be separated from such a precious helpmate is very gricvous indeed. My friends, for which I am very thankful, and gratefully acknowledge, feel my affliction. This is all that human impotence can afford. To do more it is necessary to have recourse to that God, Who alone can comfort the afflicted. May He help and support me to bear not only with patience and resignation the present visitation of His all-wise Providence, but enable me also to live above the changes of this world :—in which indeed (simply considered,) there is nothing worth living for.—There is an alloy and mixture in the present state, which renders it truly vain. How low the attainments ! how imperfect the enjoyments !—Mingled joys, pleasures alloyed ; but sorrow prevailing in all the composition. This is the case *here* : but there is a place, (blessed be God !) where there is ‘fulness of joy, and pleasures for evermore^v.’ Oh ! for the dawn of that glorious

^v Psalm xvi. 12.

day, which will draw back the veil, and display to our view a transporting scene; where, when admitted, we shall for ever reside with that ‘innumerable company of angels, and the spirits of just men made perfect, with Jesus, the Mediator of a better covenant, and with God, the Judge of all^x.’

“May you, my dear friend, and the amiable partner of your life, have your lot among this blessed society together with him, who is affectionately yours,

JAMES STONHOUSE.”

(39.)

LETTER 41. TO THE REV. THOMAS STEDMAN.

“*Bristol-Wells, 1789.*

“I walked out yesterday for the first time for about ten minutes, after a confinement of more than three months. I am on the mending hand, and take my medicines now only twice in a day, whereas till yesterday I took them every four hours. It is a dreadful day to-day, and I cannot stir out. I want much the air and gentle walking exercise. My recovery (blessed be God!) has been contrary to the expectation of all who attended me. Mr. Shapland, the Apothecary, was my doctör, and he only; for he has the judgment of most Physicians. I settle here principally on

^x Hebr. xii. 22—24.

his account, in ease of illness, as well as for the use of the water. He has left off business, is in very good circumstances, takes no fee, nor will attend any one now but his friends.

“I heartily congratulate you and Mrs. S. on the birth of a son. I would willingly stand godfather to him; but I have said so much in my sermons and private discourse against this custom, unless a man would and could undertake the charge, and I have refused conscientiously so many of my acquaintance, that I should meet with some difficulties were I to undertake it now at almost seventy-three (*quite* so, July 20th.). In my last sermon on the subject, I expatiated largely on the absurd custom of having irreligious persons as sureties, and quoted Canon 29^y, which says that no person shall be admitted, who does not receive the Sacrament: that it is a most important trust, and solemnly undertaken in the house of God.—I suppose few Clergymen have exerted themselves more than I have done to make sureties do their duty; especially if the parents are irreligious, or ignorant.—In short, I do not much like the custom now, though very proper in the times of primitive Christianity, when the parents suffered martyrdom.”

(40.)

^y The Canon does not say “who *does not* receive,” but “*before* the person *hath* received.”

LETTER 45. TO THE REV. THOMAS STEDMAN.

“ Bristol-Wells, Midsummer-day, 1789.

“I received eleven letters by the post yesterday. My spirits are weighed down by the burden of letter-writing; and my soul, as it were, dies within me, at the sight of such numbers as almost every post brings me. I have begged many of my friends to have merey on me; but all to no purpose.—People hear I am ill; and then one begs, and the other begs, to know how I do. This is affection in them; but death to me; old and infirm as I am. I now am determined to say to most of my correspondents, that when I am dead, they will see it in the papers; but that I neither *will*, nor any longer *can*, answer any letters but such as are on real and indispensable business.

“I am much obliged by your kind letter; especially the consolatory part of it. The two grand pillars of support are, resignation to the will of God; ‘Thy will be done:’ and a sincere love of Him: not wishing for Heaven merely as a place of happiness; but as a place, in which I shall be ever with that Lord I love:—not fearing hell merely as a place of punishment; but as a separation from the love of God, and of being where He is not.

“I have lately been reading Bishop Sherlock’s

second, third, and fourth Discourses^y in his fourth volume, with great satisfaction, in regard to what I wrote to you concerning the death of CHRIST procuring pardon for the sins of the world, &c. They are admirable discourses to settle our belief in CHRIST against objectors. Pray read them very attentively : they will amply repay the trouble and time spent upon them.

“I have often read the life of Philip Henry, which you so strongly recommend to me. As it is your favourite piece of biography, so it is mine. An excellent man.

“I feel the loss of my dear and ever-to-be-lamented wife more and more : and can say (at times,) literally with the Psalmist, ‘I mingle my drink with weeping^z.’ But, I thank God, I am kept from murmuring : my grand concern now is to be prepared to follow her.—I have long admired Fawcett’s Abridgment of Baxter’s ‘Converse with God in Solitude.’ Dr. Doddridge many years ago recommended it to me. No man bears solitude better than I do ; yet the mind requires at times some society.—I frequently read Psalm xxv., and an excellent one it is. Thanks for your reminding me of Watts’s Hymn in Book ii. H. 140.^a

^y On Tit. ii. 14 ; 1 Tim. i. 15 ; 1 Thess. i. 9, 10. ^z Psalm ciii. 9.

^a Beginning, “Give me the wings of Faith to rise,” &c.

“You say, I am ripening apace for Heaven. Alas! my imperfections are much greater than you imagine; and I have many doubts and fears, though I endeavour to keep close to God by prayer. All my afflictions, heavy as they have been, are necessary for me, and sent in love. I kiss the rod, and am unfeignedly thankful for them.”.

(41.)

LETTER 46. TO THE REV. THOMAS STEDMAN.

“Hot-Wells, 1790.

“You are prejudiced in my favour from our long friendship with regard to my preaching at this place; which I would willingly do more frequently, did I not find that no one regards sermons, but those who do not want them. However I will take your advice, and preach occasionally, as my health will permit. I often think of what our Lord said to Peter; and put up this ejaculation, ‘Lord, pray for me, that my faith fail not! As I hope I am converted myself, may I be enabled by my preaching and conversation to strengthen my brethren^b!’—I stand on the verge of eternity, and consider every sermon I preach as what may be my last. But, if ever I live to preach again,

^b St. Luke xxii. 32.

it will be on this most delightful and comfortable text, 'The LORD taketh pleasure in them that fear Him; in those that hope in His merey^c.'

"So good Mrs. Doddridge is gone at last to her long and happy home, in her eighty-second year. We must soon follow. Oh, that I were equally prepared!

"You say, how many excellent friends you have lost! How many, then, must *I* have lost at seventy-four! I saw these verses lately in a newspaper:—

'Age, thou the loss of friends and health shalt mourn :
But thou art hastening to that quiet bourne,
Where grief is hush'd.—The tempest dark and loud
Shall beat ; the wind shall blow.—Thou in thy shroud
(The world's wild uproar heard no more,) shalt rest ;
Whilst peaceful lies the hillock on thy breast.'

"Mr. John Wesley is a prodigy. It is amazing what he does : but I think a particular Providence attends him, and prolongs his life and usefulness. I know Dr. Doddridge corresponded with him, but, I believe, not often.

"*Deus providebit*, must be yours and Mrs. S.'s motto on the birth of every child. Reflect, that all the present generation must quit the stage ere long, and vacate all the places of honour and profit for the rising generations. All the bench of

^c Psalm cxlvii. 11.

Bishops, and Judges, all the dignified and inferior clergy, officers, naval and military, tradesmen, &c. will die, and make room for some of your children. Comfort yourselves in that thought, as to worldly provision; and as to spiritual, that God has given us many precious promises, whereby they may become partakers of a divine nature. Trust in Providence: do your duty by them, and leave all events to God. I have observed, that large families generally prosper best.

“I send you St. Paul’s benediction: ‘May grace be unto you, and peace from God the Father, and from the Lord JESUS CHRIST^d!’ There can be no true peace, but what flows from divine grace and favour. The peace which the world gives, is a false peace, leading to destruction: but the peace of God passeth all understanding.”

(42.)

LETTER 47. TO THE REV. THOMAS STEDMAN.

“Bristol-Wells, Dec. 10, 1790.

“I am at a loss for words to express my gratitude to God for the almost miraculous and unexpected restoration of sight. I was quite blind for some months. I cannot read, or write long; but at intervals, and by resting a little, I can proceed. The pain in my head is abated, but will never quite leave me.

^d Phil. i. 2.

“Yesterday my Lord * *’s brother was so very obliging as to come from Bath purposely to see me. Orton’s *Exposition on the Psalms* was lying on my table, which he looked at, and desired me to put down his name as a subscriber.—I read this book every evening to my family before prayer, with some few remarks of my own interspersed.

“The second edition of my *Sick Man’s Friend* is just finished. Last month was published the fifteenth edition of my *Spiritual Directions*: the former editions consisted of six thousand each, except the first, which was only one thousand. Also, the twelfth edition of my *Admonitions against Swearing*; each edition six thousand. The fifth edition of my *Instruction of Children*, and the twelfth edition of my *Prayers*, are now printing. Blessed be God for this!

“Perhaps you may choose to introduce into your sermon at the consecration of your new church, this anecdote of the pious Mr. George Herbert; who being reminded, when dying, of his public services, (and especially of having rebuilt a church,) answered, ‘These are good works, if they be sprinkled with the blood of CHRIST, and not otherwise.’ See Nehemiah xiii. 14.^e

^e “Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the offices thereof.”

“This day my very dear wife has been dead two years: and my son-in-law Mr. Vigor one year. I am going to meditate over her grave, after reading a part of Worthington’s excellent treatise on the *Duty of Self-Resignation*.”

(43.)

LETTER 48. TO THE REV. THOMAS STEDMAN.

“*Bristol-Wells, March, 1791.*

“There is a most elegant and capital performance, just published, entitled, ‘An Estimate of the Religion of the Fashionable World^f.’ By all means see it immediately. I have devoured rather than read it; and am going over it again for the third time. I recommend it to all my great acquaintance; and read passages of it to such as call upon me, to clergymen, &c., where I can with propriety introduce them. The writer’s name does not appear; but it will soon be known whose it is.

“Those who say you do not preach the Gospel, know not themselves what the Gospel is. Cant phrases, enthusiastic declamation, salvation without the terms of faith, repentance, and renewed obedience, with most uncharitable reflections upon others, make up * *’s Gospel, and all of that class; from whose preaching, good Lord, deliver me! The world, alas! is —— mad, or fashionably

^f By Mrs. Hannah More.

lukewarm, or lamentably erroneous. Go on doing your duty, regardless of the unmerited censures of others; and let us pity and pray for them.—I thank you for your little Traet against the Socinians.

“As I am a fellow-sufferer with your good mother in her paralytic complaints, I know how to pity her: though ‘her outward man (*homo* is Latin for man or woman, and so is used in the Scriptures,) perish, yet the inward is renewing day by day^g.’ Pray remember me kindly to her.

“My infirmities oblige me to pray chiefly in a sitting posture, as kneeling is uneasy to me, and so would standing be. Baxter tells us, he prayed best in bed. It is not the posture, but the heart, that God requires: notwithstanding kneeling is doubtless the most reverential, where it can be used^h.

“My young friend Mr. * sailed for——about a fortnight ago. I gave him in writing, as he ascended the ship, this ejaculation of St. Augus-

^g 2 Cor. iv. 16.

^h “An awe of God on your hearts will direct you to use the most humble and devout postures and gestures when you are addressing Him. Kneeling is undoubtedly the most decent, reverential, and becoming posture: yet, when by sickness, weakness, or other unavoidable hindrances, you cannot kneel, pray as you sit, stand, ride, walk, or lie in bed; remembering that God at all times (especially at *such* times,) regards not so much the posture of the body as the disposition of the heart, and that (as the Psalmist expresses it,) ‘if any regard iniquity in their hearts, the LORD will not hear their prayers.’ (Psalm lvi. 18.) But, in circumstances where kneeling can be complied with, it would be downright laziness and great irreverence not to kneel.” (*Spiritual Directions*, &c. p. 12.)

tine's for his frequent use :—‘ Teach me, O LORD, to know Thee, and myself.’

“ I had no idea of Mr. * *’s being so old. How insensibly time passes away ; and our friends along with it !—It is a good sign when ‘ our hearts know their own bitternessⁱ.’ This is not the state of worldly minds ; nor does the latter part of the verse belong to them. Their joys are of a different nature ; and they have people enough to intermeddle and to partake with them.

“ I am very sincere in all I say, though uneeremonious ; especially to my friends.—‘ Comfort yourselves, and edify one another, even as ye do^k.’ So says Paul to his favourite Thessalonians, so say I to you and to Mrs. S.

“ My eyes are so weak, I write with difficulty. Adieu ! ”

(44.)

LETTER 49. TO THE REV. THOMAS STEDMAN.

“ *Bristol-Wells, April 30, 1791.*

“ I have been very ill since I wrote to you last ; as you may easily conceive, when I tell you, that (after a year’s cessation,) I have voided no less than seven stones, attended with the most excruciating pain. But GOD has supported me under my sufferings, and at present I am tolerably free from pain.

ⁱ Prov. xiv. 10.

^k 1 Thess. v. 11.

“I am thankful my book has been blessed; and hope God will continue to bless it to you, and others.—Nature can do no more: I am quite exhausted. My love to Mrs. S. May she and you be blessings to your family and all your connections! Vale! et cura ut valcas. J. S.”

(45.)

LETTER 50. TO THE REV. THOMAS STEDMAN.

“*Bristol-Wells, June, 1791.*

“ ‘The spirit is willing, but the flesh is weak¹.’ Your very kind letter is now before me; which (to-day being tolerably well,) I begin to answer, and shall write a few lines on such days as I find myself inclined.

“I wish the plan you mention of abridging Dr. Doddridge’s *Family Expositor*, and putting it out of the Harmony, was well executed. I never thought it a proper book to be read in a family; though an excellent book for a person in private, or for a man of learning. The Harmony is very puzzling to servants. I therefore prefer Henry and Burkitt, though Doddridge would be much superior were it not harmonized. I am told Dr. A. read it in his family, omitting all but the text and reflections; which make it a good deal like Orton’s on the Old Testament. I shall be glad to have it well done.

¹ St. Matth. xxvi. 41.

“Pray take care how you hoard letters, as one knows not into whose hands they may fall. An accident happened to a worthy woman of my acquaintance, which shoeks me to relate.—This woman is the niece of a clergyman, of high-flying principles, who detests Dissenters, Methodists, &c. She was brought up in her unele’s family, having no fortune of her own; and afterwards married, against his consent, to a tradesman at —; where, by attending at different places of worship, they are both become serious and religious people. They do not call themselves Dissenters, and always receive the Sacrament at Church.—In process of time, her aunt, the clergyman’s sister, made them a visit of some months; during which, she attended with them on the same preachers, and she became serious and religious. When she returned home to her brother’s, (with whom she lived,) her niece and she corresponded, and blessed each other on having their eyes and hearts opened to see and feel the truths of the Gospel.—The aunt died last month suddenly; and all the letters she had received from her niece, fell into the unele’s hands. Exasperated to the highest degree on perusing them, he has written a letter to his niece full of indignation and reproach for daring to go into a Meeting-house, (especially as her father was a clergyman, as well as himself,) and for vilifying

him (who had brought her up,) as not preaching the Gospel.—In short, a letter full of invective against every person differing from himself. His sister too was maintained by him : therefore he was so enraged, that I scarcely believe he would have been at the expense of burying her, had he found these letters before her funeral.—He had promised his niece five hundred pounds, and told me lately, when I was at his house, he would give it her. But I dare say that now he will never give her a shilling. He had (after some years,) forgiven her marriage contrary to his consent.—I dare not interfere ; indeed, nothing can be said.—The niece had desired her aunt to burn her letters : which being neglected, what a train of ills has ensued.—Need I add, *burn this*, after having given you so freely my opinion of Mr. * * and his proceedings ?—A *burning drawer*^m is a most useful thing, when the executor can be depended on.

“ Mrs. H. More is in London, in a very indifferent state of health, seldom free from pain. She and her sisters have purchased a very good new built house at Bath, where they constantly reside, except three or four months in summer, when they are at their country house at Cowslip Green.

“ — When any one tells me, he has little if any

^m See above, p. 183.

time for reading, I endeavour to impress on his mind the greater occasion there is for prayer, ejaculation, and meditation; because the soul must be nourished, or perish. It was an excellent direction for improvement in holiness given by the great and good Bishop Butler (late Bishop of Durham,) in his charge to his clergy, that at some particular hour, suppose morning, noon, or evening, when the clock strikes, (especially any church clock, as that would be a loud and never-failing memorandum,) they should set themselves, as in the presence of God, for a few minutes; and that a secret ejaculation might then be put up, in whatever company or employment they should happen to be engagedⁿ.

“See Jabez’s prayer, 1 Chron. iv. 10.^o Let you and I turn it into prayer for ourselves. May God ‘enlarge our coasts,’ spiritually as well as temporally.

“I thank you for reminding me of pages 42^p and 45 in my own book: to which I have been more attentive since your letter than ever I was before; or perhaps ever should have been, had you not pointed them out to me for my consideration.

ⁿ See above, p. 64; *Sick Man’s Friend*, p. 68.

^o “Oh that Thou wouldest bless me indeed, and enlarge my coast, and that Thine hand might be with me, that Thou wouldest keep me from evil, that it may not grieve me!”

^p Perhaps pp. 48. 50.

“ ‘*Eben-ezer!* hitherto the LORD has helped me,’
 1 Sam. vii. 12; 2 Sam. vii. 18.^a ‘The cup, which
 my Father hath given me, shall I not drink it?’
 Thy holy will be done *in* me patiently, and *by* me
 actively. Amen!

“Oh, ride away from these stones; lest you by
 too sedentary a life be ere long a grievous sufferer,
 as I have been; and, if I live, shall be again.—
 I am never so happy as in my study; but it has
 been the worse for my health. You *must* ride,
 or ———.

“I cannot make you sensible of the great pains
 I have taken to communicate to you the contents
 of this letter. It has almost blinded me. Much
 yours,

J. S.

See Acts xx. 32^s, as my conclusion.”

(46.)

LETTER 51. TO THE REV. THOMAS STEDMAN.

“*Bristol-Wells, Aug. 1791.*

.

“I am very desirous of your preaching while
 here; and hope you will bring with you an ani-
 mated, and very serious discourse. These great

^a “Who am I, O Lord GOD? and what is my house, that Thou
 hast brought me hitherto?”

^r St. John xviii. 11.

^s “And now, brethren, I commend you to GOD, and to the word
 of His grace, which is able to build you up, and to give you an in-
 heritance among all them which are sanctified.”

and worldly-minded people stand much in need of *alarming* sermons, being most of them ignorant of divine things, and, to use the Apostle's language, 'dead in trespasses and sins^t.'—Always preach, when absent from home, if you have an opportunity; as people are more attentive to strangers than to their own Minister.—I am glad Mr. * * liked the sermon he heard me preach, the text of which was, 'Amen.'

"I shall lose about £400 by the late storm at Great and Little-Cheverel. I send you the following extract of a letter from my Curate there, giving an account of it:—'Though nothing is more painful to me than communicating bad news, yet, as I know you would like to receive direct information of any important event relative to these parishes, I cannot help writing to you on the present occasion, which indeed is a melancholy one. On Monday night last such a storm of thunder, lightning, and hail, was experienced here, as in the memory of man has not happened before: its greatest violence was from eleven to twelve o'clock, when the lightning was so vivid, and the hail so heavy, that every family expected to be burned in their houses, or crushed by the falling in of the roofs. Some of the hail-stones measured upwards of six inches in circumference,

^t Eph. ii. 1.

and they poured down with such force, as to shatter every window that faced the course of the storm, which was from the south. Not one whole window in the south side of the Church. The inhabitants (especially of Great Cheverel, where the storm was most furious,) were astonished and alarmed beyond measure;—they all thought that their end was come, and therefore not one family seareely, but went to prayer, and continued praying till the violence of the storm was over. I do not learn that any body has received personal harm; but the damage sustained in the fields is very considerable. The farmers compute it to be upwards of a thousand pounds. I hope this calculation is rather above the mark; but I fear it cannot be much less. The desolation is evidently very great. The fields, which a few days ago were highly beautiful, ‘stood so thick with corn, that they seemed to laugh and sing^a,’ now ‘lie sunk and flatted in the sordid wave.’ The people seem to be impressed with great awe, and to exercise much submission on this occasion: they have been under such apprehensions about their personal safety, that they are less affected than probably they otherwise would be at the loss of their property.’——

“Bishop Horsley’s Charge has passed two edi-

^a Psalm lxxv. 13.

tions; and is admirable^x. I hope it will be productive of good.—I like it so much, that I have bound it up with other pamphlets, to lend it among my acquaintance, as it distinguishes so clearly between morality and Gospel Religion. See how he decries mere moral essays, and mentions the modern Clergy as the ‘apes of Epictetus^y.’”

(47.)

LETTER 52.

TO MISS SARAH MORE^z.

“Oct. 17, 1791.

“Sally is a very good Sally. Sally came and took care of me when I was sick. Sally will answer my letters. *Poetess*^a is a great lady, and flies abroad on the wings of Cherubims, twenty miles from Cowslip Green, and for what?—and why? truly to see poor ragged boys and girls, and to teach them to *fly*.

^x “The charge of Samuel, Lord Bishop of St. David’s, to the Clergy of his Diocese; delivered at his primary Visitation, in the year 1790.”

^y “Thus, under the influence of these two pernicious maxims, [viz. 1. ‘that it is more the office of a Christian Teacher to press the practice of Religion upon the consciences of his hearers, than to inculcate and assert its doctrines;’ and 2. ‘that practical Religion and Morality are one and the same thing,—that moral duties constitute the whole or by far the better part of practical Christianity,’] it too often happens, that we lose sight of that which is our proper office to publish—the word of reconciliation—to propound the terms of peace and pardon to the penitent; and we make no other use of the high commission that we bear, than to come abroad one day in the seven, dressed in solemn looks, and in the external garb of holiness, to be the apes of Epictetus.” (p. 7.)

^z Miss Hannah More’s second sister.

^a viz. Miss Hannah More.

“ I send you a copy of my letter to your Bishop of St. David’s, but I have not yet read it, and so send it me back. Were I to live at Bath, and any of *the sisterhood* desired me to lend them a book, I should say, ‘Answer me these three questions :—When will you *begin* to read it? How many days do you desire to keep it?—Will you assuredly send it me back in that time that I may read it *again myself*, or lend it to others?’

“ I have had a good letter from a good woman, Mrs. Trimmer, who tells me the sixth edition of ‘Thoughts on the Manners of the Great,’ is in the press, and it is in vain for your sister any longer to deny the production. Let her fix her name to this edition. Never surely was any little treatise more universally applauded. I hope she is preparing all her works for the press : send volume by volume to Cadell, that there may be no delay in printing ; do not let her stay till she has corrected the whole.

“ The music on the Terrace on Sundays is pregnant with evil from Windsor to London ; it infects all the neighbourhood ten miles round Windsor, and oh ! what an irreligious example to the youths of Eton ! Yet a proclamation against vice and profaning the Sabbath is ordered to be read quarterly in our Churches.

“ Do come and see us ; we have scarcely a

friend in the world we can open our minds to, as we can to *the sisterhood*. Yours most affectionately,
JAMES STONHOUSE^b."

LETTER 53. TO THE REV. THOMAS STEDMAN.

"April, 1792.

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"After a confinement of two months and a fortnight to my chamber, I ventured out for the first time on Monday se'nnight, and on Sunday last I preached on this text, 'I know, O LORD, that all Thy judgments are right, and that Thou in faithfulness hast afflicted me^c.' I introduced my discourse in a manner suitable to my first appearance after an absence of ten Sabbaths. Some of my hearers were much affected.

"If you have never read my late worthy and intimate friend, Andrews's 'Scripture Doctrines of Grace,' it is well worth your purchase. I have read it thrice, and shall again. He was the best extempore preacher I think (Doddridge excepted,) I ever heard. But he excelled Doddridge greatly in voice. His was harmonious; Doddridge's harsh and dissonant. He had scarcely any action; but what he had, was graceful: Doddridge's much, and very awkward. But then Doddridge was so fervent and animated, that his

^b Hannah More's *Life and Corresp.*, vol. ii. p. 282.

^c Psalm cxix. 75.

voice and action were disregarded. His congregation was *all ear*.

“Sir James Stonhouse, my relation, school-fellow, fellow-collegiate, and good friend, died last week : whose death I much lament.—It was always my wish that Sir James might survive me ; but it has proved otherwise. He was almost as old as I am. The estate (above £3,000 a year,) goes to his nephew, his sister’s child^d.

“Love to Mrs. S.—May God work *in* you, *with* you, and *by* you ; and may vital religion be your constant study, practice, and delight ! This is the sincere wish and prayer of, dear sir, yours affectionately,

J. S.”

(48.)

LETTER 54. TO THE REV. THOMAS STEDMAN.

“Bristol-Wells, May, 1792.

“I thank you for your congratulation on my title : but it will afford me neither felicity in this world, nor any rank in the next.

“My sons are both in Germany ; the eldest in a very indifferent state of health, and the youngest not well.—John saw Dillon’s^e body burnt at

^d Captain Bowyer, R.N., second son of the second daughter of Sir John Stonhouse, (seventh Bart.,) who married Sir William Bowyer, Bart. (*Gent. Mag.* vol. lxii. p. 390.)

^e Theohald Dillon, Field-Marshal in the French army, who was killed by his own soldiers, April 29, 1792. See the *Annual Register* for 1792, pt. ii. p. *103 ; *Biographie Universelle*, Supplém.

Lisle ; and his adjutant killed within a few yards of him. He says, it is horrible to see what he has seen. They will return home, through Holland, about July next.

“I am glad to hear your good mother is better ; but neither she nor I must expect much amendment in health : a good *ground-sweat* is the only effectual cure for *us*. But all our infirmities and pains will shortly be at an end.—I was greatly affected by your saying on your mother’s illness, ‘I cannot have another mother.’ So I cannot have another wife, like her I have lost. But God’s will be done !

“I purpose going to Cowslip Green (God willing,) sometime in June. And as I shall read there but little, and write perhaps not at all, I hope my eyes by being rested (and so much as I shall be in the cool air too,) will get stronger. But it is nine miles off : a long way from home for *me*. Home, home, though never so homely !

“Matthew Henry was an excellent man ; and consequently his diaries must be so ; and I make no doubt but you will be the better for the perusal of them.—I wish you would publish some extracts from Dr. Doddridge’s diary.”

(49.)

LETTER 55. TO THE REV. THOMAS STEDMAN.

"August, 1792.

"I congratulate you on the consecration of your new Church.—I think you judge wisely in not printing your sermon on that occasion. *Thanking* for a sermon is by many like saying 'dear sir' at the beginning of a letter, and 'yours sincerely' at the end of it. As it went off well in the preaching, I think you had better let *well* alone. Moreover, when a man sits in judgment on it in his study, examining critically every sentence, and turning it backward and forward to observe the connection, diction, &c., it is no very eligible thing to print a sermon; especially one so local as yours is.

"You wish for those near you (you say,) whom you may advise with on various occasions and emergencies as they arise. What then must be *my* situation, who have scarce a single person in or near this place, with whom I can have the least serious intercourse, or consult on my spiritual affairs? Quite a new race is started up. Where are now the Doddridges, Ortons, * *, * *, * *, of former times? All gone to dwell in other regions—no longer pilgrims of this world. May we prepare to follow them: and if we want society, let us converse more with God,

and our own hearts; live the life of faith; and have our conversation in Heaven.

“Dr. Kippis should, in every point of view, have sent you the proof-sheet relating to his account of our friend Mr. Orton, before publication; then you might have hinted such alterations as occurred to you. I did say what he mentions relating to Mr. Orton’s prayers: but *written in gold*, is too strong an expression to have appeared in print. K. behaved ungenerously by Dean Tucker; though the Dean, in their controversy, had treated him very genteely, and even waited on him personally when in London.—I wish he had never written his Life of Doddridge; surely Mr. Orton’s excellent Memoirs of him were sufficient.

“P.S. If we cannot do all the good we wish, let us do what we can^f.”

(50.)

LETTER 56. TO THE REV. THOMAS STEDMAN.

“*Bristol-Wells, Feb. 16, 1793.*

“I thank you for your letter, and your Thirtieth of January Sermon on praying for the Life of the King, (Ezra vi. 10.^g) which came with it; and

^f See *Considerations*, &c. p. 24.

^g “That they may offer sacrifices of sweet savours unto the God of Heaven, and pray for the life of the king and of his sons.”

wish it may have an effect, answerable to the benevolence of your heart in preaching and publishing it.—But ah! how prevalent is the pernicious custom of the times! Could I have thought it possible, that *you*, who are so well versed, &c., should have run into the loose harangues of the moderns? Alas! how are we fallen *sub faecibus Romuli*! Sermons are now no more. Loose, disjointed Essays are all the fashion. Well! were I the only Clergyman in England, who preached a *divided* sermon, I would persevere and glory in my singularity. I have six hundred and sixteen sermons, and not one undivided. No hearer, be he ever so acute, can give a satisfactory account (as Dean Tucker justly observes,) of these fashionable, modern essays. I will go a step farther: was the best and most regularly divided sermon to be preached without saying 1st, 2nd, 3rd, general heads, it would be almost impossible to have a clear idea of it^h.

^h “Above all things divide clearly, and sort your matter well: the work is more than half finished when this is done; your words and sentences will come easy, and as it were of themselves. To methodise and digest well is the point both for the speaker and hearer—*Qui bene distinguit, bene docet.*”—See “An Abridgment of the Aurifodina of Drexelius. By George Horne, D.D. late Bishop of Norwich;” quoted in *The Scholar Armed*, vol. ii. p. 299.

The late learned Dr. Samuel Johnson, in a letter to a young clergyman, concerning the composition of a sermon, very properly observes, that “the divisions not only help the memory of the hearer, but direct the judgment of the writer: they supply sources of invention, and keep every part in its proper place.” (*Boswell’s Life of Johnson*, Lett. 385. vol. vii. p. 340.) [Note by Stedman.]

“ I always write my plan before I begin to write a word of my sermon.—But planning requires thought; and the idleness of the times has discarded thought.—But, blessed be God! I am going into another world, heartily sick of the growing follies and absurdities of this.

“ I am glad to hear that Miss *’sⁱ writings are so well received in your town and neighbourhood. She is in a bad state of health. I had a letter from her last week, wherein she says:—‘I have been confined to my chamber seven weeks by excruciating pains in my head, and rheumatism in my limbs, much emaciated, and incapable of any thing. But I rather pray, that these sufferings may be sanctified to me, than removed from me.’

“ In my answer to her I observed, that, when we can no longer be *working* servants, we should be *waiting* servants; waiting, like Simeon, in the believing view of CHRIST, as God’s salvation. ‘Thou art the God of my salvation,’ says the Psalmist; ‘on Thee do I wait all the day^j.’ ‘All the days of my appointed time,’ says Job, ‘will I wait, till my change come^k.’ The sentinel and soldier in battle are equally obedient to the commander.

ⁱ Probably Hannah More, who, as appears from her published correspondence, was about this time in weak health.

^j Psalm xxv. 5.

^k Job xiv. 14.

‘ Let me but hear my Saviour say,
 “ Strength shall be equal to thy day,” ’

says Watts¹.

“ Ask * * whether the sinful fashion of this world is a repeal of God’s law? I trow not. Let you and I then be ever mindful of the evil of sin; the worth of our souls; the weight of eternity; and the greatness of that future glory, which will be the certain portion of all, who serve and ‘ love our Lord JESUS CHRIST in sincerity^m. ’— The Gospel of CHRIST gives faith its object, hope its certainty, misfortune an alleviation, sin its pardon, life its cordial, and death its comfort. Such a Gospel, Master Stedman, is worth our contending for; especially when a mad world is disregarding it, as of no consequence here, or hereafter. I preach every Sunday, (and very boldly too: I fear no one but God,) though sometimes very ill: but I cannot attend on the prayers, which is my grief. I go out of my parlour, across the way, into the pulpit, all the winter months. Farewell!”

(51.)

LETTER 57. TO THE REV. THOMAS STEDMAN.

“ *Bristol-Wells, July 1, 1793.*

“ Bishop Horne was an excellent

¹ Book i, Hymn 15.

^m Eph. vi. 24.

man and prelate, and much in earnest. He died with great resignation and fortitudeⁿ.

“Bishop Ken was a pious and good man; but I cannot say I much like his divinity^o. His Catechism is too amorous for me; and his writings in general are void of spirit. As to his *Manual for the use of Winchester College*, which your letter speaks of, it was never used there in my time. As a book of devotions, Merivale’s is far superior, being elegant, sensible, and devout^p. It was a favourite book of our friend Mr. Orton.

“Boswell’s *Life of Johnson*, which you are so much pleased with, and recommend to me, as entertaining and instructive, I have not seen. I can read but little; but shall hope to get one of my sons to read it to me in the ensuing winter, if I should live so long.—I once drank tea with Dr. Johnson, and never saw him before or after.

“Borrow, if you possibly can, Dodington’s^q

ⁿ George Horne, born in 1730; Fellow of Magdalene College, Oxford, in 1750; President of the College in 1768; Dean of Canterbury in 1781; Bishop of Norwich in 1790; died at Bath in 1792.

^o Thomas Ken, born in 1637; educated at Winchester, and New College, Oxford; went to Holland as Chaplain to the Princess of Orange; appointed Bishop of Bath and Wells in 1685; was one of the seven Bishops sent to the Tower by James II. in 1688; at the Revolution refused to take the oaths required of him, and was deprived of his bishopric in 1691; died in 1711.

^p See above, p. 120, below, p. 243.

^q George Bubb, born in 1691; assumed the name of *Dodington* in 1720; held several subordinate places under different Ministers; was created Baron Melcombe in 1761; and died in 1762:—a des-

Diary, (afterwards Lord Melecombe,) and read it. "Twill open your mind much, as it has done mine, in regard to all the deeeit, intrigues, baseness, irreligion, and misery of those, whom we falsely call *great*; and confirm the biblical account of the fall of man, and the corruption of human nature."

(52.)

LETTER 58. TO THE REV. THOMAS STEDMAN.

"*Bristol-Wells, Feb. 1794.*

"I would send you, if I knew how, half-a-dozen copies strongly bound, of my *Every Man's Assistant*, or *Sick Man's Friend*, in order that you might lend them about your parish, not give them away. I would send half-a-dozen more to any serious Clergyman of your acquaintance: and in this manner I would dispose of those copies which remain unsold of the second impression. And thus I may be doing some good; and at a time when I am incapable of doing any in another way.—Lend religious books; saying for what time you lend them, whether for a week, or a month; and inquiring what use hath been made of them; but seldom give away any, unless it be to such persons in whom you may confide for a proper application of them to their own hearts.—Exhort people to pray, as the root of every divine grace, and the

pieable man, known chiefly from his celebrated "*Diary*," which was published by his executor in 1784.

only solid comfort of a living and dying Christian.—My own Book has been my great comfort and support: that and the Bible are almost my only reading.

‘As one condemn’d to leap a precipice,
Who sees before his eyes the depth below,
Stops short, and looks about for some kind shrub
To break his dreadful fall; so I look HERE
For friendly aid against the fears of death.’

DRYDEN.

“I highly commend your reading Bishop Horne’s sermon on *The Death of the old Year*, (2 Cor. v. 17.)^r from your pulpit on New Year’s Day. I think you did right in taking the volume with you into the pulpit, laying it before you, and telling your people whose sermon it was, you were going to read to them. The quotation from the *Spectator*^s in your introduction of it, was much to

^r “Therefore if any man be in CHRIST, he is a new creature: old things are passed away; behold, all things are become new.”

^s The passage referring to Sir Roger de Coverly’s Chaplain in No. 106:—“‘At his first settling with me,’ [said Sir Roger,] ‘I made him a present of all the good Sermons which have been printed in English, and only begged of him that every Sunday he would pronounce one of them in the pulpit. Accordingly he has digested them into such a series, that they follow one another naturally, and make a continued system of practical divinity.’ As Sir Roger was going on in his story, the gentleman we were talking of came up to us; and upon the Knight’s asking him who preached to-morrow, (for it was Saturday night,) told us, the Bishop of St. Asaph [Isaac Barrow?] in the morning, and Dr. South in the afternoon. He then shewed me his list of preachers for the whole year, where I saw with a great deal of pleasure Archbishop Tillotson, Bishop Saunderson, Dr. Barrow, Dr. Calamy, with several living authors, who have published discourses on practical divinity.”

the purpose, striking, and quite apropos.—I thank you for your candour in communicating to me from time to time, how you go on, and what you are doing. There is (as you well observe,) a beauty and propriety in worthy Clergymen conferring with one another, and comparing each other's notes and minds: as, by so doing, they strengthen their hands in God, and build up one another in their holy faith.—May God prosper all your endeavours, of every kind, to promote His glory, and the Church's good!

“Did you ever see Dr. Nicholls's Commentary on the Book of Common-Prayer^t? I would have you recommend it to every family in your parish, who can afford to purchase it; as it will shew them the use of the Common-Prayer and Psalms, as read in our churches, and be a standard book from father to son. I have done this in both my parishes, and lend it occasionally to those who cannot afford to buy it.—‘Is it not to be feared,’ (says Bishop Horne, in the admirable Preface to his *Commentary on the Book of Psalms*,) ‘that, for want of such instructions, the repetition of the Psalms, as performed by multitudes, is but one degree above mechanism? And is it not a melancholy reflection, to be made at the close of a

^t “A Comment on the Book of Common Prayer,” &c., by William Nicholls, D.D., Lond. fol. 1710.

long life, that, after reciting them at proper seasons, through the greatest part of it, no more should be known of their true meaning and application, than when the Psalter was first taken into hand at school !'

"I am much pleased with the following lines from Virgil^u :—

'Optima quaeque dies miseris mortalibus aevi
Prima fugit; subeunt morbi, tristisque senectus;
Et labor et durae rapit inclementia mortis.'

"Thus translated by Dr. Warton, master of Winchester school :—

'The days of youth advance with double speed:
Too soon the pains of dire disease succeed,
Unnumber'd toils approach, and helpless age,
And cruel death's inexorable rage.'

"In the third edition of my *Assistant*, page 57,^v you will see Abp. Tillotson's Letter to Mr. Hunt; which I often read for my consolation; as I do likewise, pages 101 and 102; and generally on Saturdays page 71.^x

"Many thanks to you for Mr. Orton's Meditation at Buxton^y; which comes very opportunely, being almost wholly confined to my chamber; and so various, formidable, and increasing are my complaints, that I scarcely shall survive this winter.

^u *Georg.* iii. 66.

^x Probably pp. 101, 102, 71.

^v P. 57, ed. 1839.

^y See *Letters*, Append. § 4.

I do not purpose to stir out of my house (at least not farther than the pavement before my door, on a sunshine day,) till March next, lest I take fresh cold, which, joined with my other complaints, would demolish me.

“My sons are both with me, as I have been so very ill, and propose to continue with me some time : they read to me two hours in an evening, when I am well enough to attend to them ; which I often am not. I was so ill two nights ago, as to be obliged to go to bed very early : ‘wearisome nights are appointed to me^z.’ I frequently endeavour to fortify myself by a page or two from Worthington on Resignation, who is an excellent writer. Abp. Tillotson preached his funeral sermon, and speaks highly of him, as a great and good man^a.

“P. S. There is an edition of the Pilgrim’s Progress lately published. Recommend it to your parishioners, (especially those who have children,) to buy it. I do thus in most of my letters, and among my acquaintance, where I can do it with propriety. Bunyan was the Divinity Shakespear. I am never tired with reading it.”

(53.)

^z Job vii. 3.

^a See his character by Abp. Tillotson prefixed to his “Select Discourses,” &c., Lond. 8vo. 1725.

LETTER 59. TO THE REV. THOMAS STEDMAN.

“Bristol-Wells, Dec. 27, 1794.

“During my late illness, I have thrown together a little pamphlet; the printing of which (750) will be finished to-morrow, entitled, ‘Materials for Talking familiarly with Children of all Ranks, on the subject of Religion.’ I will send you a quarter of a hundred next week to give away; and at the same time three more of my *Assistant*, to lend among your parishioners. The good old lady to whom you lent one of them, calling it *your Curate*, is well enough. You shall not want a supply of such; and I hope they will prove useful ones.—I have dated my tract, Jan. 1st, as I shall give some of them away as a kind of New Year’s gift: so tell your little daughter, I shall send her one as a New Year’s gift; and Mrs. S. will assist you in your endeavours to impress her mind gradually with the contents of it.—When you catechise your children, mark with a peneil, any word you think they do not understand, and endeavour to teach them the meaning of it. By this method they will be effectually prevented from learning the Catechism, or any thing else, merely by rote.

“I have in my study a small 12mo book, written a hundred years ago by an anonymous

writer, fifth edition, containing 172 pages, called "The Compleat Catechist, or the Art of Cateehising^b;" superior to any thing on the subject I ever yet saw; though rather in a bad, but clear, style, with some unnecessary things in it; but the most intelligible book you can possibly conceive. I cannot find any one who has ever heard of it; yet all allow to whom I have shewed it, that it is a most useful production. I wish it were judieiously abridged, and put into better language: what a pity it is it should be out of print and unknown!—The great use of it is to afford matter for Clergymen in talking with children; and a method and arrangement for cateehizing, conversing, and preaching. I would not take five guineas for my copy of it, as it is so very searec; and my name is stamped on the covers, that it may never go out of my family.

"Turn to the seventh volume of the Speetator, No. 513, and you will find a very elegant composition in English: and in the same page one in French, amazingly fine indced, written by Monsieur Des

^b "The Art of Cateehising: or, The Compleat Catechist: in four parts.—I. The Church-Catechism resolved into easie Questions, to be answered only by *Yes* or *No*.—II. An exposition of it in a continued, full, and plain Discourse.—III. The Church-Catechism resolved into Scripture-Proofs.—IV. The whole duty of Man reduced into Questions, to be answered by a single *Yes* or *No*.—Fitted for the meanest Capacities, the weakest Memories, the plainest Teachers, and the most uninstructed Learners. The fifth Edition."—London, 1718. first published in 1691.

Barreaux^c, who had been one of the greatest wits, libertines, and penitents in France. The two last verses of which, though very unequal to the force of the original, have been thus translated :—

‘ Where now, oh ! where shall wrathful thunders fall ?

CHRIST’S blood o’erspreads, and shields me from them all.’

“——In what a wretched state must an old man be, who is loaded, like * * and me, with infirmities, without the grace of God to support him ? If he thinks at all, (which alas ! too many do not,) what can he have before him, ‘ but a fearful looking for of judgment^d ? ’ ”

(54.)

^c Jacques Vallée, Lord Des Barreaux, born in 1602, and died in 1673. His penitence does not seem to be so well established as his wit and profligacy. His celebrated Sonnet, which he composed a few years before his death, is as follows :—

“ Grand DIEU, Tes jugemens sont remplis d’équité ;

Toûjours Tu prens plaisir à nous être propice :

Mais j’ai tant fait de mal, que jamais Ta bonté

Ne me pardonnera sans choquer Ta justice.

Ouy, mon DIEU, la grandeur de mou impiété

Ne laisse à Ton pouvoir que le choix du supplice :

Ton intérêt s’oppose à ma félicité ;

Et Ta clémence même attend que je périsse.

Contente Ton désir puis qu’il T’est glorieux ;

Offense Toy des pleurs qui coulent de mes yeux ;

Tonne, frappe, il est temps, rens moi guerre pour guerre :

J’adore en périssant la raison qui T’aigrît :

Mais dessus quel endroit tombera Ton touuerre,

Qui ne soit tout couvert du sang de JÉSUS CHRIST ? ”

(See Bayle, *Dict. Hist. et Crit.* ; *Biographie Univers.*)

^d Hebr. x. 27.

LETTER 60. TO THE REV. THOMAS STEDMAN.

“ Bristol- Wells, April, 1795.

“ It is astonishing what a demand there is for Mrs. Hannah More’s little Traets. After the sale of two hundred and eleven thousand, sixty thousand are now bespoke.

“ As my memory fails me, I forget whether in my last letter I mentioned to you the means of doing good^e. I don’t like giving money to the poor, as they lay it out improperly, or to disadvantage: therefore, when we pray to be the instruments of good to others, or a blessing to them, let us be really so, by giving them shoes, stockings, gowns, linen, &c.; by coals or bread; by paying their house rent; by giving, lending, or recommending books, such as Bibles, Common-Prayer Books, spelling books, &c.; by putting children to school, and teaching them to write; by talking with children or servants; by seasonable advice; by serious sentences occasionally in letters; by religious conversation, when it can be introduced, with prayer; by visiting the sick, or sending them a dinner; by paying their Apothecary for his attendance and medicines; by subscribing to Infirmarys and other charities; by relieving prisoners, to whom small donations are acceptable; by slips

^e See above, p. 58, &c.

of paper against lying, swearing, sabbath-breaking, &c. There are other methods too, which may be devised.—Here I sit useless: though I wish to be an instrument of good, and am continually thinking on the means of doing it. I thank God for the willing mind.

“How can young * * * ever know a moment’s peace; when he thinks on his pious father, of the pains he took with him to educate him for Holy Orders, and of his having deserted his station, and turned——? ‘In all time of our tribulation, in all time of *our wealth*: Good LORD, deliver us!’

“You speak of my rising to everlasting life, and of my happy lot at the end of time, quoting Daniel xii. 13.^f I assure you I have frequently very painful doubts on that head. If I am saved, it will be through the merey of God in JESUS CHRIST. I renounce therefore all self-confidence. I disclaim all merit in point of dependance, not in point of performanee, as an evidenee of my faith in CHRIST on the terms of the Gospel; ‘looking for the merey of our Lord JESUS CHRIST unto eternal life^g.’

“I have been very ill with my caleulous complaints: and (except walking for a quarter of an

^f “But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of thy days.”

^g Jude 21.

hour one day before my door,) I have not been out for five months and a fortnight this day."

(55.)

LETTER 61. TO THE REV. THOMAS STEDMAN.

"Bristol-Wells, July 17, 1795.

"I generally think with you; but cannot see Bp. Patrick's Devotions in the same light you do. How Dr. Doddridge could make use of them, as is recorded in his diary, is to me rather mysterious; as he could pray extempore in so masterly a manner, so animated, and so devoutly. Many of Bp. Patrick's writings are judicious; and he was certainly a great man: but his style is now become obsolete: Jenks's Devotions are much superior; though *his* style stands in need of emendations. In my opinion Merivale's exceeds them all. The late Bishop of London's (Dr. Gibson,) Prayers are very accurate indeed; succinct, yet full.

"The warm weather is detrimental to me as it affects my breath; which is now so short, that with difficulty I get up stairs, and cannot walk but on even ground, and then only a very little way, and very slowly. I this month enter on my eightieth year, and cannot last much longer.

"I have the satisfaction to inform you, that Dr. Blair (the celebrated sermon-writer,) has sent

me the third edition of my *Materials for Children*, printed by their principal bookseller, Creech. It came to me under cover of two franks with a letter signifying his approbation: though I am an entire stranger to him.

“Rivington last week informed me, that the twelfth edition of my *Prayers* is sold, (consisting, I think, of three thousand,) and that he shall immediately print a thirteenth edition.

“Seven hundred thousand of Mrs. Hannah More’s Tracts have been sold, and the demand still so great, that they cannot be printed fast enough. Hazard says, a million will have been sold before the end of next month. No such sale has ever been heard of in the annals of England. She is, I am sorry to say, in a very indifferent state of health.

“It was seven months I had been absent from church; and a year exactly from my preaching in any pulpit. I have now preached twice at the Wells Chapel, (in June,) and shall preach soon before the Mayor, who is this year Mr. S., a nephew of Mr. Orton. I want breath to ascend the pulpit; but order a long psalm till I am recovered, and then I do tolerably well^h. I have not

^h Hannah More, in a letter dated 1794, says, “My venerable friend, Sir J. Stonhouse, is preaching on the verge of fourscore with the vigour of live-and-twenty.” (*Letters*, vol. ii. p. 396.)

been in Bristol for eleven months, nor at Clifton for twelve months.

“I hope you, Mrs. S. and your children are all well. None know the value of health, but those who have lost it. Yet, if we have the blessing of GOD, and an interest in CHRIST, it is not very material, whether we are in health, or not (exclusive of our being actively useful.)—May this blessing rest on you and yours: and on, dear sir,

STONHOUSE, the aged.

“P.S. I have referred you to the *Spectator*, Vol. iv. No. 289: and a little book lies on my table, entitled *The Triumph of Faith, or, the Real Christian's Hope in Death*; containing an account of the deaths of Hervey, Doddridge, &c.”

(56.)

LETTER 62. TO THE REV. THOMAS STEDMAN.

“*Bristol-Wells, Oct. 2, 1795.*

“It is no small satisfaction to me, that my little Tract has been so generally received. It is my last effort; and, I trust, as you say, it shall not be in vain. I have letters of their approbation in strong terms from the Bishops of * *, * *, * * *, and * * *; and from some of the nobility, and several principal people in various parts of the kingdom.—I wish it may be read: but, as you justly observe, how few comparatively buy reli-

gious books to give away; and how few have time or inclination to read them. We are, nevertheless, to do our duty by a benevolent exertion to serve our fellow creatures.

“I think you judge well in preaching agreeably to the seasons of the year; as on the harvest, spring, winter, &c. But, whenever you travel, preach on death, judgment, or eternity, properly evangelizedⁱ.

“I congratulated the Dean of Gloucester, in a letter, on the attention paid to him by the master and scholars of the free-school at Ruthin, where he was educated. It was a long journey for him to take, at his time of life. But I suppose he is desirous of seeing old places once more.—He is not in the least puffed up by the popular reception he has met with on many occasions. He cannot write any letter, nor do any thing; but sent me a friendly message in answer to my congratulations.

“I am very indifferent, and have not been below stairs since Monday se’nnight.”

(60.)

LETTER 63. TO THE REV. THOMAS STEDMAN.

“Bristol-Wells, Oct. 21, 1795.

“I have once more got down stairs to dine; though I have not yet been out; and probably shall

ⁱ See above, p. 171.

not this winter. I have given over all thoughts of going to any place of worship till April next, should I live so long; which it is probable I shall not.—How ought those who are healthy to thank God for the ability of going out, and endeavour to improve every sabbath. But too many, alas! are regardless of so valuable a privilege.

“I am truly glad to hear that there is a probability of having Dr. Doddridge’s *Family Expositor* on the four Evangelists thrown out of the Harmony; by which the Doctor had perplexed it. I should be very willing to do any thing I could to facilitate the design; but it is not in my power. I can now attend to nothing, which requires the least application; and must therefore desire Mr. * * not to send to me what he proposes.

—— “‘To be, as you are, on the verge of an happy eternity, is rather a source of envy than condolence. I am desirous of learning something more from one so near an heavenly inheritance.’ So writes a pious lady, who judges of me by my writings, preaching, and outside: whereas, I want to learn how to live more patiently, to have more communion with God, and to be reconciled to thoughts of death. I wish and pray to acquire a better regulation of myself; for I have yet much to learn, and a very little time longer allotted me: not a week perhaps, or even a day. I am quite

worn out, and only the ruins of mortality now remaining.

“Oh, that I may be made wiser and better every day; more weaned from the world, more willing to leave it, and more fit for a residence among glorified spirits: Oh, that He would give me a more comfortable persuasion, that He would be *my* salvation; a firmer persuasion of pardon, and a stronger sense of being accepted. I have often great doubts and fears, when I consider what I *have* been, and what I *might* have been.

“We should be very thankful for the great privilege of darting up to Heaven secret ejaculations at any time, in any place, or posture^j: and every man is more or less happy, as he has been more or less accustomed to this intercourse with God. See and reflect on pages 178 and 182 of the third edition of my *Every Man's Assistant*; and likewise on page 190.^k

“That God may direct you and yours (together with myself,) safe to His heavenly kingdom, amidst all the snares and delusions in our way, is the hearty desire of, dear sir, much and faithfully
yours,

J. STONHOUSE.”

(61.)

^j See above, pp. 64, 218.

^k Probably pp. 178, 183, 191.

LETTER 64. TO THE REV. (?) BENJAMIN DAWSON¹.

“ *Bristol-Wells, Nov. 23, 1795.*

“ Dear Ben,

“ Enclosed I send you the third Edition of my *Materials*; three of which in England, and one in Scotland, have been printed since the 1st of January last. This is a satisfaction to me; for it appears to me of great importance what early associations of ideas are communicated and habituated to the minds of children. The benefit of this plan has now been recommended by several of the Clergy, and others, as a rational, intelligible, and expeditious manner of communicating Scriptural knowledge to children from four years of age to twelve and upwards. I give little rewards from three pence to a shilling to such as make a progress in the contents. See pages 8, 14, and 21.

“ People will soon be saying ‘ A merry Christmas and a happy New year :’ I say, you ought to mean, ‘ Sir, or Madam, a *serious* Christmas, and an *holy* New Year.’ Think of this.

“ I was much pleased with Mrs. H. More’s Second Part of *The Two Farmers*, Worthy and Bragwell :—very entertaining and very instructive, and level to the lowest capacity.

¹ *Gent. Mag.*, vol. lxxxv. p. 389.

“The sixth Edition of my *Considerations* is published; but there is not much difference between that and the fifth. Mr. Heathcote bought 500 of them to give to his tenants, workmen, and neighbours, and 100 of my *Materials*. May God give His blessing to my weak endeavours, and make all my writings tend to His Glory, the honour of Religion, and the salvation of souls !

“A Gentleman who gives away a good deal of money in charity, says to any one who thanks him, ‘Dont thank *me*, but thank CHRIST, Who put it into my heart.’ This is true piety, unaffected humility, and very suitable to the character of a real Christian, acting on Christian principles. The generality give, I fear, more through ostentation than principle^m. So thinks J. S.”

LETTER 65. TO THE REV. THOMAS STEDMAN.

“*Bristol-Wells, Nov. 28, 1795.*

“As I am sending to Mr. V. a parcel by the coach, I shall inclose this letter in it; which contains the third edition of my *Materials for talking familiarly with Children*; which he will frank and forward to you.

^m “I once said to the late Sir James Stonhouse, that I thought many charities arose from vanity and ostentation. His answer was, ‘Whenever you see a man do a good action, always look at the bright side of the question, and give him credit for his motives.’” (*Gent. Mag.*, vol. lxxiv. p. 1196.)

“I have ordered a thousand of them to be distributed by booksellers in London and elsewhere. —I give premiums of threepence, sixpence, and to some even a shilling, who give the best account of it.

“I thank you for the perusal of Mr. Orton’s sermon on 2 Kings xiii. 14,ⁿ preached before Dr. Doddridge, on his taking leave of him before he embarked for Lisbon. It is a very affecting discourse; and I cannot wonder that the Doctor was so greatly affected (as Mrs. Doddridge told you he was,) on hearing it delivered; especially as Mr. Orton had something so singularly striking in his manner of preaching.

“Are Dr. Doddridge and Mr. Orton dead? Are many eminent writers and preachers now no more? But God will raise up others, and provide Ministers for His Church and people. ‘He has the residue of the Spirit^o ;’ and can raise up others, as He raised up those who are deceased. The Prophets do not live for ever: but the great Head of the Church does; Who is the same yesterday, to-day, and for ever. All the great and good of former ages are dead; and yet there are others now living. Praise the LORD!

ⁿ “Now Elisha was fallen sick of the sickness whereof he died. And Joash, the King of Israel, came down unto him, and wept over his face, and said, ‘O my father, my father, the chariot of Israel, and the horsemen thereof.’”

* Mal. ii. 15.

“What a comfortable text is there in St. Peter ; ‘The LORD careth for you^p.’ *You* care for *your* children : *He* for *us*.

“I shall be a close prisoner to my house all this winter, should I live through it, which is very doubtful. My nights are very tedious. I dread going to bed.

“How very striking and emphatical are the words of St. Paul, just as he was embarking at Miletus ; with which I shall conclude my letter :—

“‘I commend both you, and Mrs. S. and your children to God ; and to the word of His Grace, which is able to build you up, and to give you an inheritance among them that are sanctified^q.’

“This is the heart’s desire, and prayer of, my dear sir, much and faithfully yours,

J. STONHOUSE.”

(62.)

Shortly after the date of this letter his last illness began, of which the following account was sent to Mr. Stedman by a friend, who was with him when he expired^r :—“Sir James Stonhouse’s illness did not last a week : and, it being necessary to keep him as quiet as possible, there were few circumstances of moment that occurred. He suffered little ; which was a great mercy. At

^p 1 St. Pet. v. 7.

^q Acts xx. 32.

^r *Letters*, p. 226.

times, owing to the fever, he was rather light-headed ; but the last day he was perfectly sensible ;—felt and talked of his approaching end ;—declared he experienced much comfort and inward support ;—that he died, renouncing all self-confidence ; resting solely on the mercy of God, and the merits of CHRIST. In fact, his end was truly dignified,—humble, thankful, patient and resigned ; with a proper degree of composure, without presumption.” He was buried in the Wells Chapel, where, underneath the monument in memory of his wife, is the following epitaph written by Mrs. Hannah More :—

IN THE SAME GRAVE
LIES INTERRED
HER MOST AFFECTIONATE HUSBAND,
SIR JAMES STONHOUSE, BART., M.D.,
TO WHOM
SHE HAD BEEN MARRIED
THIRTY-FOUR YEARS.

Here rests awhile, in happier climes to shine,
The Orator, Physician, and Divine :
'Twas his, like Luke, the double task to fill,
To heal the nat'ral, and the moral ill.
You, whose awaken'd hearts his labours blest,
Where ev'ry truth by ev'ry grace was drest ;
Oh ! let your lives evince that still you feel
The effective influence of his fervent zeal.
One spirit rescued from eternal woe
Were nobler fame than marble can bestow ;

That lasting monument will mock decay,
And stand, triumphant, at the final day.

HE DIED DECEMBER THE EIGHTH, 1795,
IN THE 80TH YEAR OF HIS AGE.
BE FAITHFUL.

In All-Saints Church, Northampton, under the monument in honour of his wife, a tablet has been put up with the following inscription :—

SACRED
TO THE MEMORY
OF HER AFFECTIONATE HUSBAND
SIR JAMES STONHOUSE, BART.,
DOCTOR OF PHYSIC;
THE PROJECTOR, FRIEND, AND PHYSICIAN
OF THE COUNTY INFIRMARY,
ESTABLISHED IN THE YEAR 1743;
WHERE THE LAME WALK AND THE SICK ARE HEALED.
AFTERWARDS
HE WAS FOR MANY YEARS
RECTOR OF GREAT & LITTLE CHEVEREL, WILTSHIRE;
AND EXEMPLARY AS A MINISTER.
BUT IN THAT IMMORTAL STATE
ON WHICH HE IS NOW ENTER'D,
HOW DIM IS HUMAN EXCELLENCE!
READER,
IT IS HIS SUPERIOR HONOR AT THIS PERIOD
THAT HE WAS PARTAKER WITH HER
IN THE CHRISTIAN CHARACTER,
WITH WHOM HE WAS UNITED
IN THE CONJUGAL RELATION.
HE DIED THE 8TH DAY OF DECEMBER
1795
IN THE 80TH YEAR OF HIS AGE.

The following character of him appeared

in the *Gentleman's Magazine*^s shortly after his death :—

“The celebrity of this venerable Divine, both as a preacher, and the Author of several religious tracts, is well known. A numerous acquaintance, of all ranks, from the peer to the peasant, will long retain his memory in their affections, as a warm friend, and an agreeable and instructive companion.

“To great quickness of apprehension, and to great nicety of discrimination, he united a lively fancy and a vigorous intellect. He was naturally fond of society; and his manners were as affable and polished as his conversation was brilliant and instructive. These qualities received an additional value from the lustre which they borrowed from his superior excellencies; from morals correct and exemplary; from benevolence, which was extended to every sect and denomination of men; and from Religion, which was neither inflamed by enthusiasm, nor soured by superstition.

“That love to GOD and man, which is the essence of CHRIST's Religion, was so shed abroad in his heart, and so influenced his actions, that his energetic strains in his public addresses, even till within a few months of his death, (notwithstanding his great age and many infirmities,) had suffered but little diminution; nor had his liberality any other

^s Vol. lxxv. p. 1076: lxxvi. 165.

restraint than that of genuine prudence. To all good men, (those at least whom he believed to be such,) whatever religious names they were distinguished by, he cheerfully extended the right hand of friendship; and a real indigent person, however strange his face, or futile his claim, never applied to him in vain for relief. Many public charities will bear respectful testimony to his support[†]; and many more of a private nature will severely feel and lament its extinction, and especially those in his own parishes, where he had left a commission with a confidential friend (ever since his complaints obliged him to non-residence,) to dispense books, medicines, and money, to the sick and poor, according to their exigences. But what manifested the sincerity of his professions and the real dignity of his character much more impressively than can the description of words, or a retrospective view of his life, were his dying moments, in which he displayed a calm resignation of his soul to Him Whom he loved and honoured, in the exercise of true Christian faith, yet without presumption, and in the enjoyment of hope full of immortality."

[†] He seems to have had a tolerably large income. He "possessed a plentiful fortune" when he first settled at Northampton, (p. 8.) he enjoyed there a very extensive medical practice, (p. 31.) his second wife brought him a considerable estate, (p. 56.) and latterly he held two Livings, the united income of which would at present amount to £758, (pp. 82, 116.) besides a Lectureship in Bristol.

He left behind him some papers, (consisting of Meditations, &c.) but with the strictest injunctions that they should not be published; and his son Timothy disapproved so much of Mr. Stedman's publishing his Letters without leave of the family, that he is believed to have destroyed those which he had himself, together with many other papers, that they might not be made use of after his death.

APPENDIX.

Note [A] p. 9.

The following anecdote connected with Dr. Stonhouse's conversion to Christianity was received from a friend:—

“The story of Sir James Stonhouse's connexion with Doddridge which was received in the family was this:—that he had been for some time at Northampton, as a professed unbeliever, when a patient whom he had attended died, and left money for a funeral sermon to be preached by Doddridge, adding that Dr. Stonhouse should be invited to attend. He went for the first time to Doddridge's chapel, was struck with the sermon, and on the following Sunday was seen standing in a corner of the chapel as much out of sight as pos-

sible. This occurred Sunday after Sunday for several weeks, when Doddridge gave out that he would preach a course of sermons on the Evidences, which Dr. Stonhouse (for whom Doddridge afterwards said he intended them,) heard, and which were afterwards published (the "Three Sermons," &c.). Dr. Stonhouse soon avowed his change, and "The Rise and Progress, &c." was said to have been written to carry on the work begun by the sermons:—but this last part of the tradition looks *mythical*, as sharing in the tendency of popular things and stories to crystallize round some hero or other^u."

COLLECT FOR ALL SAINTS' DAY.

O ALMIGHTY GOD, Who hast knit together Thine elect in one communion and fellowship, in the mystical body of Thy Son CHRIST our Lord: Grant us grace so to follow Thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys, which Thou hast prepared for them that unfeignedly love Thee; through JESUS CHRIST our Lord. Amen.

^u The three Sermons *On the Evidences, &c.* were first published in 1736, seven years before Dr. Stonhouse was acquainted with Doddridge; *The Rise and Progress, &c.* in 1745.

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The account of Dr. Stonhouse's children by his second wife was not discovered till after sheet "B" was printed off; the Reader will therefore be so good as to correct the genealogy in p. 3 by pp. 56, 57.

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